Interpretation of Social Media Identity in the Era of Contemporary Globalization

By

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ABSTRACT

INTERPRETATION OF SOCIAL MEDIA IDENTITY IN THE ERA OF CONTEMPORARY GLOBALIZATION

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The new reality of contemporary globalization and its impact on consumers is an on-going interest to scholars from many disciplines. This study is positioned to take the understanding of this new reality to the context of social media consumers. The primary objective of this research is to explore how consumers create and portray their social media identities in the era of contemporary globalization by reflecting the global social media context as well as their own social and cultural backgrounds. In order to achieve the research objective, this study embraced the globalization conceptual background and the concept of self/others. Specifically, this research explores the social media consumption behaviour (the creation of self and others) of two groups of Facebook (FB) consumers, Canadian FB consumers and Korean FB consumers. Three sub-sets of FB consumption culture: personal identity building culture, social networking culture, and brand engagement culture relevant to Facebook consumption context are examined. This study involves three stages, starting with the preliminary examination of Facebook attributes using quantitative approach. The second stage involves participant observation and content analysis of 100 FB profile pages. The last stage involves in-depth interviews of Canadian and Korean FB users. The blurred identities of self/other as well as
reflections of social and cultural background were documented through the Canadian and 
Korean participants on a global social media ‘FB’. This research contributes to 
theoretical linkage between globalization and social media consumer research. It also 
extends emergent literature on social media consumption behaviour by exploring across 
cultures. For marketing managers, this research will explain how consumers generate and 
display their social media identity on a global social media FB brand.
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<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF TABLES</td>
<td>xii</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>xiii</td>
</tr>
<tr>
<td>1. Introduction</td>
<td>1</td>
</tr>
<tr>
<td>1.1. Research Objectives</td>
<td>2</td>
</tr>
<tr>
<td>1.2. Conceptual Guidelines</td>
<td>4</td>
</tr>
<tr>
<td>1.3. Research Gaps</td>
<td>9</td>
</tr>
<tr>
<td>1.4. Research Design and Methodology</td>
<td>10</td>
</tr>
<tr>
<td>1.5. Conceptual Contribution</td>
<td>13</td>
</tr>
<tr>
<td>1.6. Managerial Contribution</td>
<td>14</td>
</tr>
<tr>
<td>1.7. Outline of Thesis Structure</td>
<td>15</td>
</tr>
<tr>
<td>2. Literature Review</td>
<td>17</td>
</tr>
<tr>
<td>2.1. Introduction to Globalization of Cultures</td>
<td>17</td>
</tr>
<tr>
<td>2.1.1. The Transition from Globalization to Glocalization</td>
<td>18</td>
</tr>
<tr>
<td>2.1.2. The Contemporary Globalization Concept</td>
<td>21</td>
</tr>
<tr>
<td>2.1.3. The Concept of Self/Other in Contemporary Globalization Context</td>
<td>22</td>
</tr>
<tr>
<td>2.2. Culture of Technology Consumption and Relevant Consumer Studies</td>
<td>23</td>
</tr>
<tr>
<td>2.3. Research Studies on Social Media and Social Networking Sites</td>
<td>26</td>
</tr>
<tr>
<td>2.3.1 Other Research Studies Focusing on Specific Social Networking Site</td>
<td>38</td>
</tr>
<tr>
<td>2.3.2. Summary</td>
<td>40</td>
</tr>
<tr>
<td>2.4. Cultural Perspectives: Culture and Consumption</td>
<td>41</td>
</tr>
<tr>
<td>2.4.1. Confucian Influence in Korean Culture and Impact on Consumption</td>
<td>42</td>
</tr>
</tbody>
</table>
2.4.2. North American versus Korean Culture and Impact on Consumption .......... 45
2.4.3. Culture and Product Attributes ............................................................. 47
2.4.4. Culture, Achievement Vanity and Conspicuous Consumption .................. 49
2.5. Research Gaps ............................................................................................. 51

3. Research Methodology ..................................................................................... 54

3.1. Research Design ............................................................................................ 55
3.1.1. Research Context: Global Social Media and Social Networking Sites .... 56
3.1.2. Research Site: Global Social Media - Facebook ........................................ 58

3.2. Phase One: Preliminary Examination of FB Attributes Using Quantitative
Approach ................................................................................................................ 60
3.2.1. Best-Worst Experiment ............................................................................. 61
3.2.2. Discrete Choice Experiment ...................................................................... 62
3.2.2.1. Sample Size for Discrete Choice Experiment ........................................ 64
3.2.2.2. Development of the Research Instrument ............................................. 64
3.2.2.3. Data Collection Procedure ................................................................... 65

3.3. Phase Two: Participant Observation and Content Analysis ......................... 66
3.3.1. Date Collection and Coding Procedure for Content Analysis ................... 68

3.4. Phase Three: In-depth Interviews ................................................................. 69
3.4.1. Data Collection Procedures .................................................................... 70

4. Findings ................................................................................................................ 73
4.1. Phase One Findings: Preliminary FB Attributes Analysis ......................... 73
4.2. Phase Two Findings: FB Profile Page Analysis .......................................... 76
4.2.1. Profile Pictures ....................................................................................... 79
4.2.2. Favourite Activities ................................................................. 81
4.2.3. Interested Activities ................................................................. 84
4.2.4. Political, Social, and Brand communities ........................................ 86
4.2.5. Summary of Phase Two Findings .................................................. 92

4.3. Phase Three Findings: In-Depth Interviews ......................................... 93

4.3.1. The Beginning .............................................................................. 93
  4.3.1.1. The Beginning of Canadian FB users: Need for connection and Fear of
           Missing Out (FoMO) ...................................................................... 94
  4.3.1.2. The Beginning of Korean FB Users: Transferred from Other Local Social
           Media ........................................................................................ 97

4.3.2. FB identity Building Culture ......................................................... 99
  4.3.2.1. Identity Building Culture of Canadian FB users ......................... 99
    4.3.2.1.1. Constructing Group Identity with Profile Pictures ................ 99
    4.3.2.1.2. Impact from Canadian Multicultural Context ....................... 101
    4.3.2.1.3. Struggle Between Personal and Professional Identity ............ 103
  4.3.2.2. Identity Building Culture of Korean FB users ......................... 104
    4.3.2.2.1. Constructing Differentiated Personal Identity ...................... 105
    4.3.2.2.2. Constructing Ideal Personal Identity ..................................... 106
    4.3.2.2.3. Constructing Personal Identity Through Open Emotional Expressions
                ..................................................................................... 108

4.3.3. FB Social Networking Culture .................................................... 109
  4.3.3.1. FB Social Networking Culture of Canadian FB users ............... 110
    4.3.3.1.1. School Festivity, Parties, and Family Tradition Related Rituals .... 110
4.3.2.1.2. Sports, Academic (University), and Religion Related Group Activities ................................................................. 114

4.3.3.2. Social Networking Culture of Korean FB users ................................. 116
  4.3.3.2.1. Achievement, Romantic, and Humour Related Rituals ............... 116
  4.3.3.2.2. Social Networking of Close-knit Groups Under The Influence of Korean Cultural Norms .............................................................. 119
  4.3.3.2.3. Influence from Civic Society Norms (Military Services Requirement for Young Men) in Korea ......................................................... 122

4.3.4. Building Brand Relationship and Brand Consumption Culture ............ 124
  4.3.4.1. Brand Engagement Culture of Canadian FB Users ....................... 124
    4.3.4.1.1. Technology and Hobby Related Brands and Products .......... 125
    4.3.4.1.2. Addictive and Love Hate Relationship with Facebook Brand ...... 126
    4.3.4.1.3. Discourse about Global and Local Brands .......................... 127
  4.3.4.2. Brand Engagement Culture of Korean FB Users .......................... 129
    4.3.3.2.1. Conspicuous Global Brand Usage and Local Brand Promotion .... 129
    4.3.4.2.2. Emotional Relationship with Facebook Brand ........................ 131

4.4. Summary of Findings ........................................................................... 132
  4.4.1. Phase One Summary: Preliminary FB Attributes Analysis Findings ...... 133
  4.4.2. Phase Two Summary: FB Profile Page Analysis Findings ................ 135
  4.4.3. Phase Three Summary: In-depth Interview Findings ...................... 137
  4.4.4 Overall Summary of Findings ......................................................... 139

5. Discussions ............................................................................................. 141
  5.1. Discussion in Responses to Research Questions ................................. 142
5.1.1. Narrative of FB Consumption Culture of Canadian FB Users ................. 143
5.1.2. Narratives of FB Consumption Culture of Korean FB Users .................. 147
5.1.3. Comparative Insights: FB Consumption Culture of Two FB Consumer Groups (Canadian and Korean FB Users) ................................................................. 150

5.2. Discussion on Broader Theoretical Considerations .......................... 152
5.2.1. Blurred Self/Other Boundary in FB Consumption Culture ................. 152
5.2.2. FB Consumption Culture Under Influence of Local Culture ............... 154
5.2.3. Extended Concept of Self/Other in Contemporary Globalization ........ 158

6. Contributions and Future Research .................................................. 161
6.1. Theoretical Contributions ............................................................... 161
6.2. Managerial Implications ................................................................. 163
6.3. Limitations ..................................................................................... 165
6.4. Future Research ............................................................................ 165

References ............................................................................................. 167

Appendix A. Best-Worst Experiment and Discrete Choice Experiment Results.... 193
Appendix B. Example of Best-Worst Survey for Canadian Participants .......... 196
Appendix C. Example of Discrete Choice Survey for Canadian Participants .... 197
Appendix D. Interview Questionnaire for Canadian Facebook Users ............ 199
Appendix E. Consent Form for Canadian Survey Participants ..................... 200
Appendix F. Consent Form for Canadian Interview Participants ................... 203
Appendix G. Debriefing Form for Canadian Participants ............................ 206
Appendix H. Summary of Facebook Profile Page Data ........................................ 207
Appendix I. Debriefing Form for Korean Participants ........................................ 219
Appendix J. Consent Form for Korean Survey Participants ............................... 220
Appendix K. Example of Best-Worst Survey for Korean Participants ................. 222
Appendix L. Example of Discrete Choice Survey for Korean Participants ......... 223
Appendix M. Consent Form for Korean Interview Participants ....................... 225
Appendix N. Interview Questionnaire for Korean Facebook Users .................. 228
LIST OF TABLES

Table 1 Some research studies of individual and social identity on social media........ 27
Table 2 Some research studies of social connection and networking on social media.... 31
Table 3 Some research studies of brand engagement on social media .................... 35
Table 4 Facebook attributes ................................................................................. 61
Table 5 Best-worst sample block ......................................................................... 62
Table 6 Attributes selected for discrete choice survey ........................................... 62
Table 7 Sample discrete choice set ........................................................................ 65
Table 8 Rankings of relative importance ................................................................ 76
Table 9 Relative importance and range of FB attributes ........................................ 133
Table 10 Summary of FB profile page findings ...................................................... 135
Table 11 Summary of in-depth interview findings ................................................... 137
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Conceptual framework of FB consumer culture</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>Research focus</td>
<td>55</td>
</tr>
<tr>
<td>3</td>
<td>Snapshot of Facebook</td>
<td>59</td>
</tr>
<tr>
<td>4</td>
<td>Relative importance of Facebook attributes</td>
<td>75</td>
</tr>
<tr>
<td>5</td>
<td>Snapshot of Facebook main page in Canada</td>
<td>77</td>
</tr>
<tr>
<td>6</td>
<td>Snapshot of Facebook main page in Korea</td>
<td>78</td>
</tr>
<tr>
<td>7</td>
<td>Categories of Canadian FB user profile picture</td>
<td>79</td>
</tr>
<tr>
<td>8</td>
<td>Categories of Korean FB user profile picture</td>
<td>80</td>
</tr>
<tr>
<td>9</td>
<td>Snapshot of activities and interests sections of a Canadian participant</td>
<td>81</td>
</tr>
<tr>
<td>10</td>
<td>Word frequency results - Canadian FB users' activities</td>
<td>82</td>
</tr>
<tr>
<td>11</td>
<td>Snapshot of activities and interests sections of a Korean participant</td>
<td>83</td>
</tr>
<tr>
<td>12</td>
<td>Word frequency results - Korean FB users' activities</td>
<td>83</td>
</tr>
<tr>
<td>13</td>
<td>Word frequency results - Canadian FB users' interests</td>
<td>85</td>
</tr>
<tr>
<td>14</td>
<td>Word frequency results - Korean FB users' interests</td>
<td>85</td>
</tr>
<tr>
<td>15</td>
<td>Snapshot of other section of a Canadian participant</td>
<td>87</td>
</tr>
<tr>
<td>16</td>
<td>Word frequency results - Canadian FB users' other section (Political and NGO)</td>
<td>88</td>
</tr>
<tr>
<td>17</td>
<td>Snapshot of other section of a Korean participant</td>
<td>89</td>
</tr>
<tr>
<td>18</td>
<td>Word frequency results - Korean FB users' other section (Political and NGO)</td>
<td>89</td>
</tr>
<tr>
<td>19</td>
<td>Word frequency results - Canadian FB users' other section (product, brand, and service 'liked' pages)</td>
<td>90</td>
</tr>
</tbody>
</table>
Figure 20 Word frequency results - Korean FB users' other section (product, brand, and service 'liked' pages) ................................................................. 91

Figure 21 Canadian FB consumer culture and social media identity ...................... 146

Figure 22 Korean FB consumer culture and social media identity ....................... 149

Figure 23 Interpretation of FB social media identity with blurred self/other boundaries .......................... 151
1. Introduction

The progress of technology has been the focal point of modern society in the past 150 years (Mick & Fournier, 1998). This progress has been tremendously accelerated in the last three decades, especially since personal computers have become massively popular and affordable to individual consumers. Once the term technology was defined as self operating “modern machines” (Joerges, 1988), but today technology has extended its scope to include many more products with scientific applications. Technology such as factory machines was first used to fulfill physically challenging functions, and then later it broadened its territory to information management and entertainment including computers and televisions. Now, it even works as a very important tool for individuals’ communication and socialization which includes e-mail, social networking sites, and video phone. As technology became a very important part of consumers’ everyday lives, consumers embed meanings and myths in their technology consumption (Mick & Fournier, 1998). Consumers’ cultures and technology related ideologies influenced consumers’ technology consumptions (Best & Kellner, 2001; Kozinets, 2008). Social networking sites are an example of technology for socialization, and these may have the most personalized and sophisticated aspects of technology since they deal with consumers interaction with many other consumers.

Social network sites (SNS), such as Facebook, Cyworld, and MySpace, provide their users with dedicated personal websites, communication media, and communities (Kozinets, 2010). Marketing researchers have explored increasingly popular social network sites in various topics including word-of-mouth marketing (Trusov, Bucklin, &
Pauwels, 2009), influence of personality (Pagani, Hofacker, & Goldsmith, 2011), and advertising issues (Zeng, Huang, & Dou, 2009; Kelly, Kerr, & Drennan, 2010). As SNSs have become a global phenomenon, Facebook has successfully grown as the largest SNS in the world penetrating over 200 countries with over 900 million users and offering more than 70 language translations of its site (Socialbakers, 2012; Socialbakers, 2015).

This new reality of globalization and its impact on Social Media consumers is an on-going interest to scholars from many disciplines. For example, consumers’ evolving relationship with brands in globalization age was explored in marketing discipline (Hutton & Fosdick, 2011). Guatemalan justice movement was investigated in terms of social media and social movements in communications and sociology perspectives (Harlow, 2011). This study is positioned to take the understanding of this new reality to the next level within the context of social media identity creation.

1.1. Research Objectives

The primary objective of this research is to explore how consumers create and present their social media identities in the era of contemporary globalization by reflecting the global consumption culture as well as their own social and cultural backgrounds onto global social media context. For this study, the global social media Facebook has been selected as research context and the concept of self/other encounter was applied as a conceptual guideline. In this study, FB consumers are first perceived as individual decision makers and second as interconnected social beings within the context of social media consumption.
The main research question was raised as follows.

How do (i) Canadian and (ii) Korean FB consumers create and portray their social media identity reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

In addition, the following research questions were raised.

♦ How do Canadian consumers and Korean consumers utilize Facebook within the context of identity building culture? How do they build and portray their identities? What would be the differences and the similarities reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

♦ How do Canadian consumers and Korean consumers utilize Facebook within the context of social networking culture? What would be the differences and the similarities reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

♦ How do Canadian consumers and Korean consumers utilize Facebook for brand engagement and consumption? What would be the differences and the similarities reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

In order to achieve the research objectives and address the research questions, this study adopted the globalization conceptual background (Ritzer, 2005) and the concept of self/other (Burgh-Woodman, 2014; Bettany & Belk, 2011) in exploring how FB consumers create and portray their identities within this social media context. Specifically,
the Facebook users’ assigned meanings and implications in terms of creation of self and others in the contemporary globalization era are examined.

This study particularly acknowledged the evolving context of globalization, in other words, differences of globalization in the past and current time. In the past, the global market place of the east and the west are rigidly defined whereas in this contemporary world, due to the impact of technology, the differences are becoming more blurred than before. In this exploratory research, the contemporary globalization of the blurring boundaries and interactive nature of the consumers from the global market places are taken into account.

Specifically, this research explores the social media consumption behaviour (the creation of self and others) of two groups of Facebook consumers, Canadian FB consumers from the West and Korean FB consumers from the East. The focus is on reflecting how they portray self and distinguish or blend in with others in their consumption behaviour on social media FB. In exploring the FB consumption culture of these consumers, three specific FB cultural context, identity building cultural context, social networking cultural context and brand engagement cultural context are examined thoroughly.

1.2. Conceptual Guidelines

This study is positioned within the current theories of globalization to examine how it influences social media consumers. The focus is on individual consumers and thus
the concept of self and others is applied when interpreting their identity creation on social media platforms within a contemporary globalized context.

The concept of globalization is not a new phenomenon. Traditionally, conceptual lens of globalization usually focus on the macro perspectives such as on economies, societies, and market places (Burgh-Woodman, 2014). Global exchanges such as communication and economic trade between civilizations took place even in the ancient times (Mango, 2009). More recently, the global economic integration through trade accelerated due to advances in communication and technology has generally been on the rise (Bell, 1999). These global exchanges have resulted in greater consumer participation in the marketplace for their economic wellbeing and livelihood (Burgh-Woodman, 2014).

The understanding on globalization has extended to a glocalization lens in recent times. Glocalization is defined as ‘global localization’ and in sociology it refers to the interrelated procedure of homogenization and hetrogenization (Giulianotti & Robertson, 2007). In anthropology, a number of empirical studies offered examples of consumers creating new cultural meanings by adopting the meanings of global brands and adding their own local culture (Wilk, 1995). In consumer research, glocalization was employed as conceptual framework in order to explore the complexity of global consumers’ behaviour in terms of the Starbucks brandscape (Thompson & Arsel, 2004) and the global youth segment (Kjeldgaard & Askegaard, 2006). Even though the concepts of globalization and glocalization perceived globalization under a different lens, in the marketing area, both have captured the realities of the marketplace and consumer encounters within that context.
Self/other concept is a well-established theoretical mechanism and provides valuable understanding for individuals because boundaries of their identities are challenged culturally and socially in the era of globalization (Burgh-Woodman, 2014). Self/other binary approach provided theoretical framework to study various phenomenon including feminism (Yegenoglu, 1998), post-marxism (Gorz, 1993), and race studies (Pellegrini, 1997).

In current time, the global marketplace and its consumers on their self/other notions have been challenged dramatically due to encounters through its own national, cultural, social boundaries as well as borderless inception of social media. Burgh-Woodman (2014) conceptualized contemporary globalization using the self/other encounter of Loti’s work in the 19th century. Pierre Loti was a writer in the 19\textsuperscript{th} century who first problematizes the self/other dimension. Based on Loti’s progressive perspective, Burgh-Woodman conceptualized contemporary globalization as East and West being interactive, equal, having blurred boundaries, and creating a global market for goods and commodities moving both ways. These understandings are taken into account when examining social media consumers in this study.

Within the context of FB social media consumption culture, studies have been conducted under three broad streams: personal identity building culture (Belk, 2013; Dunne et al., 2010; Van Dijck, 2013: Zhang et al., 2010), social networking culture (Heinonen, 2011; Steinfield et al., 2008), and brand engagement culture (Fournier, 1998; Sung et al., 2010). Personal identity building culture is the first stage that consumers will experience when they register with Facebook or any social media to become a member. Developing personal identity provide opportunities to social media users to define
themselves and help to enhance social interactions with other users (Zang et al., 2010). Social networking culture contributes further to establish consumers’ social media identity. Social media identity can be judged by social connections such as Facebook friends and groups. Sharing various contents, feelings of belongings, and many other ways of social enquiries with other individuals are related to social connection (Heinonen, 2011). In addition to social networking, FB consumers also are active in their engagement with their brands. Brand engagement culture also helps consumers with shaping their social media identity. Phenomenal bond between individual consumer and brands was conceptualized as the brand relationship theory (Fournier, 1998). Furthermore, multiple consumers engage with brands to meaningfully connect and communicate with other consumer (Kozinets, 2014).

In summary, the above sections have briefly offered conceptual foundations that will be applied for this study. Specifically, this research applies self/other concept to better understand Canadian and Korean FB users’ social media identities. For Canadian FB users, Canadian FB users are considered to be self and the rest of FB users are other. For Korean FB users, Korean FB users are considered to be self and the rest of FB users are other. Conceptual framework of this research is illustrated in Figure 1. This framework offers crucial elements starting with 'motivation to join FB for social connection,' followed by 'creating their own profile pages for self-presentation purposes'. In addition, three sub-consumption cultures on Facebook (identity building culture, social networking culture, and brand engagement culture) are portrayed as reflected by global and local elements. Finally, broader concept of social media identity can be perceived for both Canadian and Korean FB users with the combination of all these elements.
Past research studies within this conceptual context have been reviewed and research gaps identified were presented in the following section.
1.3. Research Gaps

The current literature indicates four research gaps. First of all, there is a need to study FB consumers from a holistic perspective. At this point, many of the studies conducted in this context pursue only specific conceptual lens to examine FB consumers. Some of these specific conceptual lens applied to social media and social networking site investigation was individual and social identities (Zhao et al., 2008; Zhang et al., 2010; Van Dijck, 2013), social connection and networking phenomena (Noort et al., 2012; Steinfeld et al., 2008; Przybylski et al., 2013), and brand engagement (Hamilton & Hewer, 2010; Gummerus et al., 2012; Sung et al., 2010). However, social media consumption experience offers its users from identity creation experience to social networking experience to brand relationship experience, thus, in order to understand them, there is a need to conduct a holistic study. Second, although consumer experience toward globalization phenomenon is known as highly related to social and cultural context, no research has yet applied structured sociological criteria of the self/other encounter to discover underlying cultural meanings and consumers experience. Self/other binary approach provided theoretical framework to study various phenomena including feminism (Yegenoglu, 1998), postcolonialism (Brace-Govan & Burgh-Woodman, 2008), post-marxism (Gorz, 1993), and race studies (Pellegrini, 1997). Third, although previous studies researched technology readiness and adoption (Parasuraman, 2000; Lin, Shih, & Sher, 2007; Yang, 2010), consumers’ experience, meanings, and ideology related to technological products (Kozinets, 2008; Mick & Fournier, 1998), and consumers’ brand communities of certain technological products (Belk & Tumbat, 2005; Muñiz & Schau, 2005), consumers daily experience with technology products especially social media are
not fully explored yet. Many consumers visit one or more than one social networking sites daily basis in order to experience social interaction, emotional connection, and hedonic experience (Cha, 2009). Lastly, some researchers explored cultural influence on product attributes (Faber, O’Guinn, & McCarty, 1987), individualism/collectivism (Sun et al., 2004; Sung & Tinkham, 2005), and vanity (Wang & Waller, 2006; Watchravesringkan, 2008), yet little has been done on the influence of cultural context on consumers’ identity creation and presentation on social media/social networking sites. Although Facebook provides researchers with behavioural data to explore different cultures, there is lack of research comparing users from different countries (Wilson et al., 2012).

The current study fills these four important gaps and contributes to extend existing literature streams linking consumption with globalization, cultural context, and technology especially social media.

1.4. Research Design and Methodology

The research site is the global social networking site Facebook, a global social media (GSM). This research explores two consumer groups from Facebook; Canadian Facebook users and Korean Facebook users. Consumers in each group may exhibit similar or different ways to assign social media ‘self and others’ due to the global and their own cultural context.

To fulfill this objective, this study applied mixed method approach. Mixed method is defined as a single study integrating quantitative and qualitative data collection
and analysis procedure to better understand research questions (Creswell, 2005; Ivankova et al., 2006). Sequential timing (Creswell & Clark, 2011) was used first collecting and analysing quantitative data and then collecting and analysing qualitative data built on the analysis of previous phase. Quantitative data was first collected analyzed to offer general understanding of research questions. Qualitative data and analysis were built on quantitative analysis and explorers participants’ perspectives in depth. This study consists of three phases. Quantitative approach was used for the phase 1. Qualitative approaches were applied for the phase 2 and the phase 3. The phase 2 was built on the phase 1 and the phase 3 was built on the phase 1 and the phase 2. For example, the phase 1 findings showed what attributes were preffered similary or differently by Canadian and Korean participants. The phase 2 findings revealed how these attributes were similar or different in their profile pages and the phase 3 findings explained the reasons behind their differences and similarities.

The first phase is to explore FB attributes that are relevant to the two FB consumers group, Canadian FB consumers and Korean FB consumers. This phase focuses on consumers as individual rational decision makers. Under this perspective, the attempt was to establish specific linkages between individuals’ preferences toward certain product/service attributes of social networking sites. Best-worst experiment was conducted to select the top eight out of twelve attributes on Facebook. Developed by Louviere and colleagues (Louviere et al., 2008), the best-worst survey requires participants to select their most and the least preferred item from a series of choice sets (Lee, Soutar, & Louviere, 2007). A total of 86 participants (50 Facebook users in Canada and 36 Facebook users in Korea) participated in the best-worst surveys. Based on the
results of the best-worst experiment, a discrete choice survey was developed to investigate product/service attribute preferences of Canadian and Korean social networking site users. Discrete choice approach is a quantitative research method to study individual choice behaviour by providing consumers with opportunities to choose among a number of realistic but restricted choice sets (Sammer & Wustenhagen, 2006). A total of 231 users (131 Facebook users in Canada and 100 Facebook users in Korea) participated in the discrete choice surveys. The data was analyzed using regression Multinominal Logit model (McFadden, 1974) with SPSS software package.

Phases two and three encompass the participant observations and content analysis of FB profile pages and in-depth interviews of FB consumers. These phases focused not only on social media consumers as individual decision makers but also as social beings. Research interest was on their consumption patterns as shared by members of a culture or a subculture group. Within this perspective, the meanings and values created by social media users in their respective social settings in terms of relevant technological factors, social factors, and cultural factors are explored. Certain elements of an individual’s perceptions and other subjective aspects such as meanings conferred through interactions with other consumers are examined.

For phase two, participant observation was the primary methodology. In order to comprehend characteristics, metaphors, symbols and descriptions as portrayed on individual social media pages (meanings of personal user pages) of Facebook, participant observation and content analysis was conducted. A total of 100 user pages consisting of 50 user pages from each consumer group were downloaded and analyzed in this participant observation phase.
For the third phase, a total of 24 semi-structured in-depth interviews (12 interviews from each group) were conducted in order to grasp consumers personalized experience and deep meanings portrayed through their personal pages and online social networking activities. All participants have at least a year long experience using Facebook and log into Facebook regularly. In Canada, interview participants were recruited through a research pool program at the University of Guelph. Students in first and second year marketing courses participated for the exchange of course credits. To closely investigate social media behaviour of Canadian consumers, only those who were born in Canada and speak English as their first language were recruited. In Korea, research participant were recruited by posting recruitment messages containing brief research information and contact information on Facebook page of the Korea University. To explore Korean social media consumers’ behaviour, only those who are born in Korea and speak Korean as their first language were recruited. All interviews were recorded, transcribed, and analyzed by hand and with a qualitative data analysis software NVivo10.

1.5. Conceptual Contribution

This study utilizes comprehensive and holistic approach to interpret meanings of consumers’ social media identity as composite and inclusive process. Findings of this research contribute to growing consumer research that explores how consumers generate meanings and identities from daily consumption practice (Arnould & Thompson, 2005). Specifically, this research offers theoretical linkage between self/other concept and social media consumer research within the context of contemporary globalization. It also
extends emergent literature on how technologies and/or technology consumptions create meanings for consumers.

First, this research contributes to further understanding of social media consumption in the contemporary globalization era applying the lens of self/other encounter. This research extends Burgh-Woodman (2014)’s conceptualization of contemporary globalization by providing empirical evidence from the global social media consumers. Second, this research extends understanding of dynamic and constantly evolving social media consumers, their identity creation and portrayal in a comprehensive way at a specific global social media site. Finally, this research contributes to extend literature on consumers’ perceived importance of product attributes depending on their cultural differences (Hirschman, 1983; Faber et al., 1987) in the context of social media consumption. The findings show how culturally and socially influenced social media users have different social media attribute preferences.

1.6. Managerial Contribution

Understanding how consumers desire to build and present their social media identities after incorporating global and local culture is crucial for global marketers. Therefore this research contributes in enhancing marketers’ knowledge by offering evidence how consumers generate meanings through their self/other encounter. First, this research helps managers to understand social media consumption behaviour of FB consumers in the era of contemporary globalization. Second, this research enhances marketing managers’ knowledge of how consumers’ local cultural and social
backgrounds affect their product/service attribute preference. Finally, this research contributes to managers’ understanding of how consumers develop relationship and engage with their favoured brands. Marketing managers need to effectively and efficiently utilize these social media tools to create and maintain brand communities enabling long-term relationship between brand and consumers.

1.7. Outline of Thesis Structure

This thesis begins with the introduction chapter briefly describing this research and all chapters. The second chapter reviews relevant literature in five parts. The first part offers reviews of globalization, glocalization, and the concept of self/other literature. The second part provides the contexts of technology research including studies of social media and social networking sites. The third part offers outlook on cultural perspectives including studies regarding North American and Korean cultures, culture and product/service attribute preference, achievement vanity, and conspicuous consumption.

The third chapter reviews the methodology of this thesis including data collection and analysis stages for this research. First, phase one, the scope of preliminary FB attributes analysis is presented. Best-worst experiment and discrete choice experiment methods are explained. Second, phase two, the scope of FB profile page analysis is presented and participant observation method is described. Last, the scope of in-depth interview is presented explaining data collection and analysis process.

The chapter four provides the detailed findings of (i) preliminary examination of Facebook attributes using quantitative approach, (ii) participant observation and content
analysis, and (iii) in-depth interview analysis using qualitative approach. The chapter five offers narratives of Canadian and Korean FB users to address the research questions and theoretical considerations based on the findings. The theoretical considerations include three types of discussions regarding self/other concept. First, blurred self/other boundaries of Canadian and Korean participants are described. Second, discussions about different local cultural influences to Canadian and Korean social media consumption culture are presented. Finally, considerations of extended self/other concept with respect to social media consumption in the era of contemporary globalization are discussed. The chapter six provides insights contributions and future research. The contribution section includes conceptual contributions and managerial implications. The future research section consists of suggestions for future research and brief limitations.
2. Literature Review

This chapter offers five sections of theoretical background relevant to this research area. First section offers introduction to globalization of cultures. A number of conceptual foundations highlighting globalization and glocalization perspectives are offered. Self/other concept is introduced as a relevant conceptual lens to study globalization phenomena from consumers’ perspective. Second section offers the role of technology in today’s globalization phenomena. Specifically, this section introduces the culture of technology consumption in the global marketplace. It also offers the three streams of technology consumption behaviour research in consumer studies. The third section offers the role of communication technology and its related consumption culture specifically, the global social media and the consumption culture of its social media consumers. Three streams of research interests are presented. The fourth section offers culture and consumption including local cultural perspectives on product attributes, achievement vanity, and conspicuous consumption. Finally, the last section offers some research gaps in this area of research.

2.1. Introduction to Globalization of Cultures

Literature on globalization of cultures can be presented under three perspectives (Pieterse, 2004). The first perspective is articulated as “clash of the civilizations”, (Huntington, 1996). Under this perspective, various regional civilizations are formed based solely on their religious and historical background. Thus, religious and political obstacles of various civilizations extremely restricted the advancement of globalization
(Watson, 2004). At this stage, the emphasis is not on the global marketplace culture which likely is to be non-existence at that stage.

In contrast, the second perspective is portrayed as “McDonaldization” of the world (Ritzer, 2000). This view emphasizes a single culture that dominates the world and abolishes diversity of having any other cultures. Under this perspective, globalization is perceived as the results of interconnected world due to the advancement of technology in terms of production, transportation, and communication technologies. Within this perspective, existence of global brands and global products are highlighted more from marketplace perspective.

Finally, the last perspective offered hybridization or synthesis which refers to substituting, adopting, or combining cultures. Pieterse (2004) offered attention to cultural hybridization constructed by two opponents whose political and cultural phenomenon are shared and restricted by each other, for example, Jew and Arab (Featherstone & Lash, 1995). Under this perspective, Craig & Douglas (2006) emphasized that deeper understanding of hybrid cultures in marketplace is becoming more important due to its extensive influence on consumer behaviour. Turner (2003) suggested that rising hybrid cultures and differentiated modernity contributed in forming a new dynamic liquidity in consumer culture.

2.1.1. The Transition from Globalization to Glocalization

A number of criticisms were made on the globalization concept. Khondker (2004) stated that this view may not comprise or properly emphasize local culture compared to the other culture. In the study of beauty pageants in Belize, Wilk (1995)
discovered that the global structures are a unified system to express differences, boundaries, and separation, not to assimilate the differences. Therefore, the local cultures should not be considered as the opponent of global culture, but crucial foundations of global culture.

Robertson (1992) argued that the notion of glocalization was introduced to social theory due to the following two criticisms of globalization. First, it ignored locality which involves essential elements of culture and society, for example, ethnic nationalism, and locality had to be promoted outside of its construction process. Second, the discussion of globalization failed to address important linkage between dimensions of time and space in human life. Thus, in order to accommodate both homogeneity and heterogeneity which already exist in global capitalism, a new concept of glocalization brought from “real world” attempts was recognized by social scientists.

Although the theoretical concept glocalization has been popular and widely articulated in many different fields – including sociology, communications, and political science – the term glocalization was first taken from the popular Japanese micro-marketing term “dochakuka” meaning “global localization” (Robertson, 1992). Specifically, the term glocalization refers to adapting standardized global products or services to local cultural taste and can be viewed as a reflection of Japanese consumers’ demands. Ritzer (2003) defined glocalization as “the interpenetration of the global and the local, resulting in unique outcomes in different geographic areas” (p. 193). His view values global heterogeneity and rejects the idea of a homogeneous world dictated by one culture which rejects local cultures.
Glocalization has been employed to explore various issues of marketing phenomenon and consumer behaviour. In marketing perspectives, most research has been focusing on business strategy or marketing strategy perspectives to reveal how successful glocalization strategy has been for certain businesses. For example, Disneyland Paris was analyzed to demonstrate a successful case of glocalization (Matusitz, 2010) and global brand websites were investigated to show how glocalized cultural values are featured (Maynard & Tian, 2004; Sutikno & Cheng, 2011).

However, the concept of glocalization can be more meaningfully described from consumers experience in order to reflect their local culture. Through investigation of Starbucks’ brandscape and consumers experience of glocalization, hegemonic cultural influence was identified which shaped together from market-driving brand and consumers’ resistance to transnational brands (Thompson & Arsel, 2004). The cultural structure of the Starbucks brandscape and consumer experience of oppositional localists was explored to discover sociocultural influence to local coffee shops and embedded cultural meanings to consumers. In a different study, a fragment of consumers, youth culture was investigated in the glocalization context and it revealed that youth culture has both elements of symbolic global structure for identity articulation and local differences for adapting ideology (Kjeldgaard & Askegaard, 2006). The notion of youth and youth culture is developed from the basis of local sociocultural forms. Therefore, youth participants’ consumption tendency and identity narratives were analyzed and identity construction, center-periphery, and youth as a site of consumption are identified as common structures of glocalized youth culture.
2.1.2. The Contemporary Globalization Concept

Burgh-Woodman (2014) expands understandings of globalization theories from the East and West split perspective. Under this perspective, initially, the global marketplace is perceived as the West dominating the marketplace. However, at this point in time, East and West can be perceived as interactive, have blurred boundaries, and encompasses global markets with trade flowing both ways. In this context, people are transformed beyond their local cultural context, due to their travels and media exposure.

In a similar theme, global marketplace culture was initially defined as Western (mainly the USA) culture domination (Kipnis et al., 2014). However, it has been changed to a universally shared ideology that includes symbols, lifestyles, and consumptions of multicultural facets. Their research suggests that the advancement of emerging countries including India, China, and Brazil made a great penetration into the global marketplace with global brands (i.e. Acer, Lenovo, and Lukoil) and contributed to the global culture. Therefore, the shift in global culture indicates less domination of the “Western or American”, rather it carries cultural context of different parts of the world.

Thus, contemporary globalization is perceived more as interconnected consumers with little differences in the global marketplace. At this point, although consumer experience toward globalization phenomenon is known as highly related to social and cultural context, no research has yet applied structured sociological criteria such as self/other concept to discover underlying cultural meanings and consumers experience (Burgh-Woodman, 2014). Thus, this study proposes self/other encounter as conceptual guideline to better understand how social media identity can be understood in the era of contemporary globalization.
2.1.3. The Concept of Self/Other in Contemporary Globalization Context

Self/other concept is a well-established theoretical mechanism that provides valuable understanding for individuals because boundaries of their identities are challenged culturally and socially in the era of globalization (Burgh-Woodman, 2014). Self/other binary approach provided theoretical framework to study various phenomenons including feminism (Yegenoglu, 1998), postcolonialism (Brace-Govan & Burgh-Woodman, 2008), post-marxism (Gorz, 1993), and race studies (Pellegrini, 1997).

Bettany and Belk (2011) conceptualized the importance of perceiving otherness to establish identity of Self. In their study of Otherness constructed in Disney theme parks, they discovered perspectives on understanding our selves by contrasting against non-human animal other and human Other who are fictional characters in movies, cartoons, and art. They introduced the camera as a tool to convey confidence of the holder Self or West. The camera symbolized unbalanced power, colonization, and economic expansion. On the contrary, the person behind the lens is exoticized and Othered. In post-colonialism, aggressive belief of superiority and colonial perspectives may have disappeared, but the zoo and animal theme parks remain as places of enforced marginalization under human control.

In a critical study of country-of-origin theory practices, Varman and Costa (2013) applied self/other concept to development discourse as developed/underdeveloped. According to their research, West was considered developed, superior, legitimate, and dominant in the development discourse. For the West, the underdeveloped other, East,
was to be explored, civilized, and dominated through development process. However, they criticized this development perspective and argue development discourse needs to be distanced.

Burgh-Woodman (2014) applied self/other concept to East/West in the nineteenth century articulating East/West divide as rigidly defined and confronting. However, in this contemporary global world, this divide disappeared and commodities and goods flow everywhere in the world, from West to East as well as East to West carrying meanings and symbolism with them (Burgh-Woodman, 2014). Advanced communication and technology such as social media offer marketers the opportunity to connect with consumers from all over the world as well. Thus, in this contemporary globalization era, otherness can be encountered at home and abroad because people and cultures constantly move throughout the world. Thus, there is more connectedness between self and others. This contemporary perspective will be examined in this study.

2.2. Culture of Technology Consumption and Relevant Consumer Studies

Technology is originally defined as modern machines conducting mass operations by themselves which are designed and built with engineering knowledge (Joerges, 1988; Mick & Fournier, 1998). In consumer research, technology related scholarly research can be categorized largely in three streams in terms of its focus. One stream of research emphasized the antecedents and effects of technology readiness and adoption (Parasuraman, 2000; Lin, Shih, & Sher, 2007; Yang, 2010). The technology acceptance model (Davis, 1989) and technology readiness index (Parasuraman, 2000) are widely
adopted in order to predict consumers’ technology adoption behaviour. However, only few studies focus on consumer behaviour after technology has been attained (Mick & Fournier, 1998). In addition, the scope of studies in this stream limits them to explore in-depth meanings and complexity of technology consumptions.

Another stream of studies investigated consumers’ experience, meanings, and ideology related to technological products (Kozinets, 2008; Mick & Fournier, 1998). Mick and Fournier (1998) first noticed existing paradoxes in technology literature which evaluates technology in two contradicting ways. For example, some consider technology as beneficial, providing more flexibility and efficiency in terms of time and labour (Ashebell, 1965), while others argue technology is harmful for the environment and encourages human dependency (Hill, 1988; Glendinning 1990). Therefore, Mick and Fournier linked technology paradoxes to consumers’ emotional reaction triggering coping strategies. Kozinets (2008) explored how technology ideologies influence consumers’ thoughts and consumption and suggested four ideological nodes of technology consumption using semiotic squares; techtopian, green luddite, work machine, and techspressive. All four ideologies view technology differently in terms of morality, emotion, reason, or indulgence. For example, Techtopian ideology views technology consumption as social progress, while Green Luddite ideology considers it as destruction of the natural. Work machine ideology regards technology consumption as an economic engine, while Techspressive ideology sees it as pleasure. This research steam is more on to understanding the aggregate nature of consumers and technology consumption behaviour. Insights relating to specific technology embedded settings such as online brand communities are not part of the focus of this research stream.
The third stream of research explores consumers’ brand communities of certain technological products (Belk & Tumbat, 2005; Muñiz & Schau, 2005). Muñiz and Schau (2005) investigated deep meanings and experience generated by a brand community of a discontinued product, the Apple Newton. They discovered consumers share religious and supernatural narratives about a technology that is essential to their lives. Belk & Tumbat (2005) explored and added another brand community of Macintosh to the literature. Macintosh enthusiasts were viewed as loyal members of the cult of Mac and exhibited an ennobled and profaned relationship to the brand. Although this stream of studies is concerned with finding deep meanings and experience of consumers’ technology consumption, these studies are centered on specific settings such as focus on one brand community. The strength of this research stream is its ability to offer deeper insights relating to individual sub culture consumer groups. To date, studies have been conducted in the area of high-technology products but little has been done in the area of service related high-technology products such as blogs, collaborative projects (e.g., Wikipedia), content communities (e.g., YouTube) and social networking sites that transcend across cultures.

The current research aims to explore how consumers generate meanings and values through technology consumption specifically using a global social networking site, Facebook. Therefore, this research will contribute to the last stream of consumer technology research providing further understanding of consumers’ experience as members of an online community, Facebook, which is also considered a technology product.
2.3. Research Studies on Social Media and Social Networking Sites

In the area of social media and social networking site, three streams of general research interests have been found. Firstly, substantial research has investigated personal identity and social identity in social networking sites. In brief, literatures in this stream studied various theories including sense of self (Belk, 2013; Dunne, Lawlor, & Rowley, 2010), aspects of identity (Zhang, Jiang, & Carroll, 2010; Zhao, Grasmuck, & Martin, 2008; Ivcevic & Ambadv, 2012), personal and professional Identity (Van Dijck, 2013), identity re-construction (Hu, Zhao, & Huang, 2014; Reich, 2010), and social identity gratification (Barker, 2009).

Belk (2013) suggested that consumers are free from physical restraints in the virtual world and can remodel their extended self far beyond their realities. In a study of young users on social networking sites, the participants indicated they use social networking sites for personal motivation and the benefits of presenting and managing their personal identities (Dunne, Lawlor, & Rowley, 2010). Also, developing personal identity provide opportunities to social media users to define themselves and help them to enhance social interactions with other users (Zhang et al., 2010). Van Dijck (2013) emphasized that consumers developed needs for differentiating professional identities for colleges and employer from personal identities for friends. While Facebook is widely utilized as space for personal self-expression, LinkedIn became popular among users by providing tools for professional self-promotion (Van Dijck, 2013). One study about identity construction on Facebook found that identity on Facebook is a social product rather than individual characteristics and users preferred visual identity construction over narrative identity construction (Zhao et al., 2008). Social identity was also researched
and one study found that group similarity and distinctiveness on Facebook have impact on shaping dynamic and complex group identity (Zhang et al., 2010). Table 1 offers key findings and conceptual contributions of selected research studies examining individual and social identity on social media. These studies were selected because they provide conceptual contributions relevant to this current study.

Table 1 Some research studies of individual and social identity on social media

<table>
<thead>
<tr>
<th>Research objectives / topics</th>
<th>Author(s)</th>
<th>Concepts</th>
<th>Research methods</th>
<th>Findings / Conceptual contributions</th>
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<tbody>
<tr>
<td>To provide an understanding of consumer sense of self in today’s technological environment</td>
<td>Belk (2013)</td>
<td>Concepts of Dematerialization, Reembodiment, Sharing, Co-construction of Self, and Distributed Memory</td>
<td>Conceptual paper</td>
<td>Social Identity: The digital world opens a host of new means for social identity negotiations, using many new consumption objects to reach a vastly broader audience.</td>
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<tr>
<td>To explore young people sense of self through how they use and participate in social networking sites</td>
<td>Dunne, Lawlor, &amp; Rowley (2010)</td>
<td>Concept of uses and gratifications</td>
<td>7 focus groups, 24 Irish secondary school girls; Research site: Bebo (US based SNS only existing as app now)</td>
<td>Social and commercial identities: Not only can SNS provide tweens with an avenue for experimenting with their social identity, but through brand befriending, it can also provide tweens with an opportunity to develop their commercial identity.</td>
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<td>To investigate more dynamic aspects of identity, grounded in patterns of social interaction</td>
<td>Zhang, Jiang, &amp; Carroll (2010)</td>
<td>Identity theory and social identity theory</td>
<td>10 Scenario based interviews including 5 undergraduates, 1 master student, and 4 PhD students (a large eastern city, US);</td>
<td>Social Identity: Group similarity and distinctiveness together influence group identifications, which confirms social identity theory.</td>
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<td>Research site: Facebook</td>
<td>To offer a comparative interface analysis between Facebook and LinkedIn</td>
<td>Van Dijck (2013)</td>
<td>Concepts of self-expression vs self-promotion, connectedness vs connectivity, databases vs narratives</td>
<td>Interface analysis; Research site: Facebook and LinkedIn</td>
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<td>To investigate identity construction on Facebook</td>
<td>Zhao, Grasmuck, &amp; Martin (2008)</td>
<td>Concepts relating to Facebook audiences, modes of identity construction, types of identity claims</td>
<td>Content analysis, Research site: 63 Facebook accounts of university students (a large Northeastern city, US)</td>
<td>Group, consumer and personal identities: Facebook users predominantly claim their identities implicitly rather than explicitly; they “show rather than tell” and stress group and consumer identities over personally narrated ones.</td>
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<td>To examine the sources of information used in making personality impressions based on identity claims on the Info section on Facebook</td>
<td>Ivcevic &amp; Ambady (2012)</td>
<td>Personality traits (extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience)</td>
<td>99 undergraduates at a public university in the Northeast, US. Participants’ Info and Wall pages were saved and rated by 7 judges and their friends were invited to assess the participants; Research site: Facebook</td>
<td>Facebook personal identity claims: personality ratings for the Info pages were most highly correlated with ratings of profile pictures, followed by shared quotes and interests. Pictures and shared self-descriptive preferences independently contributed to impressions of Info pages</td>
</tr>
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<td>To review research about generation Y’s use of social media and to assess the implications</td>
<td>Bolton et al., 2013</td>
<td>Antecedents of social media use of Gen Y (Environmental factors and individual-level factors)</td>
<td>Conceptual paper</td>
<td>Individual identity: identity acts as one of the dynamic factors for antecedents of social media use by gen Y. Identity formation is one of individual-level</td>
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<td>Consequences (individual, firm, and societal level)</td>
<td>consequences.</td>
<td>To assess motives for SNS, group belonging, collective self-esteem, and gender effects among older adolescents</td>
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<td>Barker, 2009</td>
<td>Social identity theory, social identity gratifications</td>
<td>734 first year university students completed questionnaires, US, Research site: general SNSs</td>
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<td>To investigate whether uses of SNS demonstrate key components of psychological sense of community for users</td>
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<td>Reich, 2010</td>
<td>Membership, influence, integration and fulfillment of needs</td>
<td>2 focus groups studies: 23 college students and 10 high school students; Research site: Facebook</td>
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<td>To explore people’s motivations to re-construct their virtual identity in social network communities</td>
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<td>Hu, Zhao, &amp; Huang (2014)</td>
<td>Self-discrepancy theory, social capital theory</td>
<td>15 semi structured interviews with QQ (SNS) users in China; Research site: QQ</td>
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<tr>
<td>Virtual identity: some people do indeed construct a virtual identity different from their identity in the physical world. Findings from this study reveal the complexity of virtual identity re-construction and people’s motivations to do so in social network communities.</td>
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Secondly, other research that investigated social connections and social networking disclosed by consumers on social networking sites found that sharing various content, feelings of belonging, and other forms of social enquiries with other individuals
are related to social connection (Heinonen, 2011). In brief, literatures in this stream dealt with social activities (Heinonen, 2011), social capital (Steinfield et al., 2008, Ellison et al., 2007), Fear of Missing out (Pryzybylski et al., 2013), social interaction (Shao, 2009; Jackson & Wang, 2013), social relationship (Kim et al., 2010), and social searching (Vasalou et al., 2010).

Social media identity can be judged by social connections such as Facebook friends and groups. For example, associations of social capital with self-esteem and satisfaction of life were established (Steinfield, Ellison, & Lampe, 2008). Individuals who desire to constantly connect with others to find out what they are doing were characterized fear of missing out (FoMO) and social media provides them with great utilities for continuous connection with other users (Przybylski et al., 2013). In a study of gratification of user-generated sites, users tend to use user-generated sites to look for social interactions and to develop communities (Shao, 2009). Also, the influence of social connections and ties on brands campaign was investigated in terms of social capital and psychological well-being perspectives (Noort et al., 2012). Table 2 offers key findings and conceptual contributions of selected research studies examining social connection and networking phenomena on social media. These studies were selected because they provide conceptual contributions relevant to this current study.
### Table 2 Some research studies of social connection and networking on social media

<table>
<thead>
<tr>
<th>Research objectives / topics</th>
<th>Author(s)</th>
<th>Concepts</th>
<th>Research methods</th>
<th>Findings / Conceptual contributions</th>
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<tbody>
<tr>
<td>To conceptualize consumers’ social activities in social media by examining the motivations behind the activities.</td>
<td>Heinonen, 2011</td>
<td>Concepts of entertainment, social connection, information</td>
<td>Diary method, 285 journal entries from 57 marketing students in Finland; Research site: user-created services (YouTube, Facebook, TripAdvisor, MySpace, a fashion blog)</td>
<td>Social networking: Social networking was one of the main social connection activities which deals with gathering and maintaining a network of friends and acquaintances</td>
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<td>To investigate the relationship between Facebook use and bridging social capital over time</td>
<td>Steinfield, Ellison, &amp; Lampe, 2008</td>
<td>Concepts of social capital and psychological well-being</td>
<td>288 surveys for first year and 481 surveys for second year, 92 panel members and 18 in-depth interviews (a large Midwestern university, US); Research site: Facebook</td>
<td>Social networking: Emerging adults are using Facebook to maintain large, diffuse networks of friends, with a positive impact on their accumulation of bridging social capital</td>
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<tr>
<td>To advance an empirically based understanding of the fear of missing out phenomenon</td>
<td>Przybylski, Murayama, Dehaan, &amp; Gladwell, 2013</td>
<td>Concept of Fear of Missing Out (FoMO)</td>
<td>Study1-1013 surveys 41.1% US, 35.9% India, 5.6% Australia, 3.9% Canada, 3.2% United Kingdom, and 10.3% resided in other nations, study 2-2079 online interviews in UK, study 3-87 undergraduate students</td>
<td>Fear of Missing Out: FoMO is characterized by the desire to stay continually connected with what others are doing. The first empirically based and theoretically grounded examination of the fear of missing out phenomenon.</td>
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<tr>
<td>Study</td>
<td>Findings</td>
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<td>Shao, 2009</td>
<td>To present an analytical framework for explaining the appeal of user-generated media. Concept of gratification due to a relative lack of empirical evidence. Social connection and interaction: Individuals take advantage of user-generated sites to enhance social connections and develop communities.</td>
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<tr>
<td>Noort, Antheunis, &amp; Reijmersdal, 2012</td>
<td>To examine if the strength of the social connections favourably influences brand and campaign responses and lowers the receivers’ perception of the persuasive intent. Concepts of social connection and persuasive intent. 51 surveys of Dutch respondents; Research site: Hyves (the largest Dutch SNS). Social connection: Social network members who receive a marketing campaign from a strong social connection hold more positive attitudes towards the brand and the campaign, and are more inclined to forward the campaign to their connected others.</td>
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<tr>
<td>Kim, Sohn, &amp; Choi, 2011</td>
<td>To examine how cultural contexts shape the use of communication technology. Motives for using SNSs (seeking friends, seeking social support, seeking information, seeking entertainment, and seeking convenience). 349 undergraduate students in the US and 240 undergraduate students in Korea participated in survey; Research site: SNS (unspecified). Social support: Korean college students put more weight on obtaining social support from existing social relationships, while American students place relatively greater emphasis on seeking entertainment.</td>
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<tr>
<td>Research Question</td>
<td>Methodology</td>
<td>Results/Findings</td>
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<td>To examine whether Facebook users adopt stable motivations, uses and time investment, while in the phase of true commitment, or whether these evolve as users become more situated within the social network site.</td>
<td>Behaviour chain model, social searching, social browsing.</td>
<td>Online survey, 423 participants (students and employed) from US, UK, Italy, Greece, and France; Research site: Facebook Social searching and social browsing: Social searching still remains the most important motivation for using Facebook, but no differences were found between the US and the four countries for the measure of social searching. In contrast, compared to US users, social browsing was more important for French and Italian users.</td>
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<td>To compare social networking site (SNS) use in a collectivistic culture, China, and an individualistic culture, the United States (US)</td>
<td>Uses and gratification theory, personality</td>
<td>Survey, 400 college students from a Southwestern university in China and 490 college students from a Midwestern university in the US; Research site: SNS (unspecified) Social interaction: Members of collectivistic culture gratify their social motives in real world interactions that occur in close and enduring relationships. Members of individualistic cultures seek social gratification online by, for example, using SNSs.</td>
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<tr>
<td>To explore the factors that drive students to use online social networks</td>
<td>We-intention, social influence theory, social presence theory, uses and gratifications paradigm</td>
<td>Online questionnaire of 182 Facebook users (Hong Kong); Research site: Facebook Social influence: we-Intention to use online social networks is strongly determined by social presence. Among the five values, social related factors had the most significant impact on the intention to use.</td>
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To examine the relationship between use of Facebook, a popular online social network site, and the formation and maintenance of social capital.

Social capital (Bridging, bonding, and maintained social capital), psychological well-being

Online survey of 286 undergraduate students in the US; Research site: Facebook

Social capital: a strong association between use of Facebook and the three types of social capital, with the strongest relationship being to bridging social capital.

Finally, brand communities and brand relationship on social networking sites have been explored. In brief, literatures in this stream researched web brand communities (Hamilton & Hewer 2010; Sung et al., 2010; Zaglia, 2013; Kabadayi & Price, 2014; Naylor et al., 2012), WOM (Trusov et al 2009), consumer engagement (Grummerus et al., 2012; Dessart et al., 2015; Brodie et al., 2013), and value co-creation (Healy & McDonagh, 2013)

After comparing consumer generated brand communities in social networking sites and marketer-generated brand communities, researchers emphasized growing influence of consumers and needs for marketers to build relationships with consumers (Sung, Kim, Kwon, & Moon, 2010). Word-of-mouth marketing using social networking sites was found to have longer carryover effects compared to traditional marketing activities (Trusov et al., 2009). Also, the tribal innovations of communities on social networking site were found in the forms of interaction, connectivity, and creativity, and clearly expressed through tribal affiliation (Hamilton & Hewer, 2010). In a research study of game communities, three benefits of brand community were found and they are social, entertainment, and economic benefits (Gummerus et al., 2012). Personal trains
were found to influence mode of individuals’ interactions on brand communities such as liking and commenting behaviour (Kabadayi & Price, 2014). Table 3 offers key findings and conceptual contributions of selected research studies examining brand engagement on social media. These studies were selected because they provide conceptual contributions relevant to this current study.

Table 3 Some research studies of brand engagement on social media

<table>
<thead>
<tr>
<th>Research objectives / topics</th>
<th>Author(s)</th>
<th>Concepts</th>
<th>Research methods</th>
<th>Findings / Conceptual contributions</th>
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<tbody>
<tr>
<td>To explore the opportunities and possibilities of Web 2.0 for brand communities through the theoretical lens of tribes and fandom</td>
<td>Hamilton &amp; Hewer, 2010</td>
<td>Concepts of consumer tribes, e-tribes</td>
<td>Netnography, Research site: 2 online forums of an Australian singer Kylie Minogue</td>
<td>Celebrity brand community: Celebrity brand communities provide a rich context to explore notions of tribal identities and their forms of interaction, connectivity, and creativity</td>
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<tr>
<td>To uncover the structural dimensions of consumers’ motives for engaging in virtual brand communities on social network sites and to explore the relationships between identified motives and community involvement outcome variables</td>
<td>Sung, Kim, Kwon, &amp; Moon, 2010</td>
<td>Concepts of virtual brand community, consumer versus marketer generated brand community</td>
<td>333 online surveys in Korea; Research site: Cyworld, Daum, and Naver</td>
<td>Brand community: members of consumer versus marketer-generated brand communities show both similarities and differences in terms of the extent of community participation and the levels of community commitment, satisfaction, and future intention, information seeking, incentive seeking, and convenience seeking</td>
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<tr>
<td>To study the effect of word-of-mouth (WOM) marketing on brand member growth at an Internet social networking site and compare it with traditional marketing vehicles</td>
<td>Trusov, Bucklin, &amp; Pauwels, 2009</td>
<td>Concept of Word of Mouth (WOM)</td>
<td>Vector autoregressive modeling based on data set contains 36 weeks of daily number of sign-ups, referrals marketing events, and media activity; Research site: anonymous major social networking site</td>
<td>Word-of-Mouth for SNS: WOM referrals have substantially longer carryover effects than traditional marketing actions and produce substantially higher response elasticities.</td>
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<td>To study the effect of customer engagement behaviours on perceived relationship benefits and relationship outcomes</td>
<td>Gummerus, Liljander, Weman, &amp; Pihlstrom, 2012</td>
<td>Concepts of community engagement behaviours and transactional engagement behaviours</td>
<td>276 online surveys of Game Club members (no geographical info); Research site: Facebook brand community (Game Club)</td>
<td>Brand community: Three relationship benefits of brand community were identified: social benefits, entertainment benefits and economic benefits.</td>
</tr>
<tr>
<td>To study factors affecting consumer liking and commenting behaviour on Facebook brand page</td>
<td>Kabadayi &amp; Price, 2014</td>
<td>Concepts of personality traits (extraversion, neuroticism, and openness to experiences) and mode of interaction (broadcasting and communicating)</td>
<td>269 online surveys in US; Research site: Facebook</td>
<td>Brand community: personality traits affect individuals’ mode of interaction which in turn determines if they like and/or comment on a post in a brand’s Facebook page.</td>
</tr>
<tr>
<td>To explore effects of hiding or revealing the demographic characteristics of a brand’s online supporters.</td>
<td>Naylor, Lamberton, &amp; West, 2012</td>
<td>Mere virtual presence (MVP), ambiguous MVP vs. heterogeneous MVP</td>
<td>128 undergraduate students answered questions after viewing simulated Facebook page and company websites.</td>
<td>Even when the presence of supporters is only passively experienced and virtual, mere virtual presence, their demographic characteristics can influence a target consumer’s brand evaluations and purchase intentions.</td>
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<tr>
<td>To delineate the meaning, conceptual boundaries and dimensions of consumer engagement within the context of online brand communities</td>
<td>Dessart, Veloutsou, &amp; Morgan-Thomas, 2015</td>
<td>Consumer engagement, online brand community</td>
<td>Semi-structured interviews with 21 international online brand community members; research site: SNS (unspecified)</td>
<td>Brand community: individuals are engaging in online communities in social network platforms both with other individuals and with brands. The study also identifies three key engagement dimensions (cognition, affect and behaviours).</td>
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<tr>
<td>To investigate the existence of brand communities embedded in a social network environment</td>
<td>Zaglia, 2013</td>
<td>Social network, brand community, embedded brand community</td>
<td>Netnography (over 2000 discussion threads over 15 months); Research site: Cannon Digital Photography group on Facebook and Cannon Camera Malaysia fan page on Facebook</td>
<td>Brand community and embedded brand community: the Facebook group states a clear brand community, showing strong value of all community markers, social identity, brand emotions, and the commercial character. The fan page seems to embody a weaker form of a brand community.</td>
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</tbody>
</table>
To discover the main concern of participants; fan goal or prime mover of action

Healy & McDonagh, 2013

Value co-creation

Netnography; Research site: RedAndWhiteKop virtual Liverpool football community

Virtual football brand community: this paper provides an empirically grounded thick description of why and how fans on RAWK consume through explicating fan main concerns, abstracted consumer goals, and a role typology.

To reveal the complex multidimensional and dynamic nature of consumer engagement

Brodie, Ilic, Juric, & Hollebeek, 2013

Consumer engagement, consumer behaviour in virtual brand communities

Netnography (427 posts including 56,804 words; research site: Vibra-Train online community, innovative exercise machine company

Brand community: the research highlights consumer engagement as an interactive, experiential process, based on individuals' engagement with specific objects (e.g. brands, organizations), and/or other brand community members

2.3.1 Other Research Studies Focusing on Specific Social Networking Site

Research focusing on a specific social networking site was often found in literature. In this section, studies conducted for Facebook and Cyworld are presented. Firstly, Facebook members enjoy sharing information, pictures, and messages with each other or among numerous members, yet members are concerned that their private information could be used by criminals including stalkers or identity thieves (Gross & Acquisti, 2005). In addition, Facebook members can be socially identified and categorized which will affect individual’s self image (Johnstone, Todd, & Chua, 2009). A study also showed that consumers are prone to self-efficacy and collective self-esteem,
therefore, creating a user friendly website and user generated content site will appeal to a great percentage of the population (Gangadharbatla, 2008). After reviewing more than 400 journal articles and conference proceedings related to Facebook, Wilson et al. (2012) sorted these articles into 5 categories including users description, motivations of usage, identity expression, social interactions, and privacy disclosure.

Secondly, Cyworld, once Korea’s largest SNS, started as a weblog online service provider in 1999 (Choi, 2006) and reported 18 million users in 2006 where Korea’s whole population was around 48 million (Schonfeld, 2006). More than 20 million visits were made to its websites daily and around 90% of population in their twenties used it to socialize and express themselves in Korea (Shin & Kim, 2008). When Cyworld first launched, it became very famous with its “mini-homepy” which refers to simple and pre-designed homepage with options of colors, shapes, and many more details. “Mini-homepy” attracted many Korean Internet users with free registration and personal homepages could be easily designed and operated. Cyworld satisfied many internet users who desired to have their own personal homepages without specific technical knowledge. Cyworld offered photo section in its “mini-homepy” with unlimited storage capacity and this suited youngsters’ existing culture of expressing their identity through sharing images from digital cameras and cellular phones. As the results, around 6.2 million pictures were uploaded to Cyworld every day (Moon, 2005).

In a research study concerning Cyworld users’ motivation and self-presentation strategies, entertainment and self-expression were identified as the most important motive for hosting a personal website, indicating users perceive Cyworld as a “unique” and “interesting” cyber space (Jung, Youn, & McClung, 2007). Another study explained the
success of Cyworld in Korea with not only the cultural characteristics of Korean society but also with exceptional technological perspectives (Choi, 2006). An U.S. based social networking site, MySpace, was also explored to examine consumers fashion related discourse and the growing influence of consumer driven marketing was emphasized (Thomas, Peters, & Tolson, 2007).

Consumers experience of creating cultural meanings on SNSs have yet to be explored in terms of glocalization context by comparing global social media and local social media. Thus, this research focuses on SNS consumers glocalized experience and perspectives on brands, products, services, and product/service attributes of SNS in order to understand the long-term implications of SNSs.

2.3.2. Summary

Many consumers visit one or more social networking sites on a daily basis in order to experience social interaction, emotional connection, and hedonic experience (Cha, 2009). Using social networking sites, a part of social media, requires several technology related products or services including a computer, internet, and the social networking sites. However, these consumers’ experience have not been fully explored in literature, especially, linking technology, consumption, meanings, and relationship. Thus, this current research pursues a social networking site, Facebook, in order to explore how consumers interact with other consumers using technology reflecting their social and cultural background.
2.4. Cultural Perspectives: Culture and Consumption

Culture plays a crucial role in consumption behaviour of consumers. The cultural meaning transfer procedure emphasizes cultural influences on the individual’s consumption behaviour (McCracken, 1986). Culture role can be defined as two perspectives. First, McCracken (1986) suggested that culture works like “lens”, so we view our world and products with our lenses. In this perspective, each consumer would view the world and products differently depending on his/her economic, social, and educational background and build his/her perceptions based on his/her own point of view. Second, McCracken (1986) compared culture with a “blueprint” of the world, which infers that culture could show how the world will change in the future. This perspective implies that culture could predict future trends and patterns of a society.

This understanding can be applied to the consumption behaviour of consumers. Consumers create, share, and change their own relevant symbols according to the culture background. Thus, functionality of products is not the only important factor to consumers; symbols that can be embraced into their own identities also hold importance (Levy, 1959). As malls and stores today are filled with numerous products with different colours, sizes, options, and services, consumers face many situations daily where they have to make a choice, starting from their morning coffee to bedtime books at night. Consumers constantly relate existing products in the market with their own identity by reading product symbols, which are created and delivered by marketers and advertisement agencies.
Thus, marketers and advertising agents constantly try to identify and create cultural meanings from consumers’ behaviours and attitudes in the market. Those marketers and advertising agents who really grasp the true essence of the symbols and cultural meanings are also able to apply them to consumers’ needs and wants, and can create successful products, services, and advertisements. An ethnographic research study conducted by Applbaum and Jordt (1996) interpreted a Japanese matchmaking service firm’s success with cultural categories. The Japanese firm cleverly created movement and a relationship between the service itself and consumer cultural categories. The researchers concluded that consumers are complicated individuals who are making an effort to satisfy varied, multidimensional, and sometimes contrary goals in a magnificently diverse array of settings.

2.4.1. Confucian Influence in Korean Culture and Impact on Consumption

Confucianism acts as a principal and core value for East Asian societies. In Korea, Confucianism provides foundation for the national belief system and is considered to be the centre of Korean norms (Sung & Tinkham, 2005). The family and family relationship is one of the most important concepts in Confucianism philosophy and individuals’ interests can be sacrificed in order to maintain family unity and harmony. In exploring the relationship between Asian culture and creativity, Kim (2007) argued that East Asian people in general, including Koreans, are philosophically bonded by Confucianism (Chaves, 2002; Kim & Park, 2003; Kim, 2007). In this context, creativity of individuals is built on practices of their cultural values and individuals use various types of social media for their creative production (Peppler & Solomou, 2011). Kim
(2007) proposed four aspects of Confucianism which discourage creative activities in Korean societies. The first characteristic of Confucianism is the emphasis on education. Although Koreans enjoyed economic growth due to emphasis on education, Koreans also experienced extreme competition to get into prestigious universities which caused unhealthy psychological stress and inhibited students’ creativity. While Western societies aim for extending ingenuity, Confucian societies value memorization and rote learning. Although Confucian societies place extreme value on the hard work ethic, doing business and manual labour were regarded as lower class occupations (Chaves, 2002; Kim & Park, 2003). As a result, commerce, physical and natural sciences, and technical skills were not as developed as those of Western societies in the past.

The second characteristic of Confucianism is the family system and the main idea resides in the fact that Confucianism teaches to regard Confucian society as a society of extended family members (Kim, 2007). In its ideal family, the father has essential authority and the son is supposed to obey the father unconditionally (Fah, 2002). Confucianism acted as a way to bond family members to the society by emphasizing filial piety, obedience, and loyalty. As a unique and essential concept to Confucian culture, filial piety refers to consanguineous affection. It is the ultimate principle of Confucian societies (Liu, 2003). Filial piety overemphasizes obedience to parents which in return discouraged students to think creatively and encouraged them to mechanically follow thinking and creation of their elders or parents. Strict parenting and communication style may also interfere with opportunities for children to be more creative.

The third characteristic of Confucianism is the hierarchical relationships. Kim (2007) pointed out that Confucian culture has historically been shown as a rigid, age
hierarchical society which considers elders are wiser than the younger population. Regardless of other factors, elders must be treated respectfully. Another hierarchical relationship lies between men and women who are supposed to be submissive and obedient to their husbands. Fah (2002) claimed that the Confucian bias exists against women and contributed to create unequal status for them. As a result, the education of women was discouraged and wife abuse was accepted as common practice in the past. However, the role of women in the household and education system has been progressively changed during the last several decades in Korea, directing a higher proportion of women in labour force participation (Kim, 2007). According to Norlander, Erixon, and Archer (2000), androgyny, having both male and female characteristics, is associated to creative performance. Kim (2007) also suggested that the schooling experience is influenced by the hierarchical relationships. French & Song (1998) found that children in Korean kindergarten talk less and were encouraged to involved and contribute to class activities less often compared to children in American kindergarten. The hierarchical relationships between teachers and students are supposed to be highly respected and students are not supposed to contradict teachers; they are expected to accept information delivered to them (Chan, 1999). As a result, students are discouraged to interact with teachers and do not fully enjoy opportunities of exploring their creative knowledge.

The last characteristic of Confucianism is benevolence. Benevolence, act of kindness and generosity, is considered to be an important virtue and this principle has introduced several negative practices. This cultural value has driven people to restrain their own emotion in front of others and suppression of emotional expression may
prohibit creativity (Kim, 2007). Verbal interactions are restricted, especially for men because it is the way to preserve man’s authority and power in Confucianism. Therefore, boys are trained to verbally interact only when they need to, which depresses creativity of boys (Fielding, 1983). Confucianism also emphasizes conformity in order to pursue group interest rather than individual needs. Individuals restrain themselves to avoid conflicts and to maintain harmony in their group. Students keep silent because they are afraid of making a mistake or being embarrassed, and when they speak they try to think about others and the group first (Martinsons & Martinsons, 1996). Peer conformity and being afraid of seeming “too different” interrupt advancing and articulating creativity (Fielding, 1983).

Lee (2004) argued that the generation gap is an important measure to comprehend contemporary Korean society. Younger generations in Korea showed more liberal and progressive political tendencies in various polls. For example, Koreans in their 20s tend to resist the male oriented birth registration system, which was the foundation of the Confucian family system. Younger Koreans have tendency to confront hierarchy and support equality. They appear to be highly individualistic, less sensitive to group pressures, and support “modernity” over “tradition”.

2.4.2. North American versus Korean Culture and Impact on Consumption

Individualism and collectivism have been considered to be one of the most important factors to understand consumer behaviour and one of the most significant ways to distinguish different societies (Sun, Horn, & Merritt, 2004). Han and Shavitt (1994)
found that North American individuals exhibited more positive attitude towards individualistic values such as personal benefit, achievement, and independence, than Korean individuals who displayed favourable attitude towards collective values including family integrity, harmony, and collective benefits. Sung and Tinkham (2005) discovered that Confucian values influence Korean individuals to prioritize collective values such as harmony and cooperation more than North Americans. In addition, emotional dependence, a value emphasizing sustained relationships and mutual responsibility among family members, was found to be a key value distinguishing modernizing collectivistic cultures from individualistic cultures (Stewart, Bond, Deeds, & Chung, 1999).

Triandis (1995) suggested one of the factors of individualistic characteristics of the United States could be the geographic mobility that separated families, decreased generational influence, and increased importance of individual contribution and achievement rather than collective values. However, contrasting results were also found in other literature. For example, according to a study of product attributes and group integration among American and Korean consumers, both characteristics of individualism and collectivism were found in American and Korean culture (Wickliffe & Pysarchik, 2001).

In order to study the characteristics of two or more cultures, gender role portrayals were compared between American and Korean advertisements (Hovland, McMahan, Lee, Hwang, & Kim, 2005). Hovland et al. (2005) claimed that although American women do not have totally equal status in terms of wages and variety of occupation opportunities, they have achieved great improvement in their social circumstances. Koreans have been
experiencing rapid social and economic changes, but the traditional cultural influence has been also co-existed in this transitional period. Therefore, a number of Korean women have experienced conflicts between the Western values of independence, achievement, success, and professionalism and the traditional values of cooperation, compliance, and collectivism (Hovland et al., 2005).

2.4.3. Culture and Product Attributes

Consumer cultures may perceive importance of product attributes differently depending on the culture they belong to (Hirschman, 1983). Faber, O’Guinn, and McCarty (1987) suggested four examples of how cultural differences can be embedded in consumers’ cognition of product attributes. First, different cultures have their own distinctive underlying philosophy in many aspects. For instance, people in Western countries favour explicit, verbal, and logical communication, while Japanese prefer implicit, nonverbal, and insightful communication (Lebra, 1976). Second, cultural values can affect only certain product attributes. For example, Jewish consumers are highly concerned that their food ingredients and procedures are Kosher. Third, cultural aspects can influence evaluations of particular attributes. For instance, consumers in Europe consider wine as part of a meal and use it more frequently than consumers in the U.S. Since wine is purchased more frequently, European consumers consider price as a more important attribute than U.S. consumers. Finally, environmental background and functional relevance can be the source of cultural variations. For example, American consumers may have different perspectives on what is most important when buying an automobile compared to Chinese consumers. This may be because automobiles are
considered to be more essential products and have greater relevance to many American consumers compared to Chinese consumers.

The connection between cultural context and product attributes was investigated with different products and attributes among different cultural groups. Most studies selected a nation as a basic unit to be analyzed. For example, consumers in Korea, Spain, and France indicated significantly different importance of car attributes (Du Preez, Diamantopoulos, & Schlegelmilch, 1994). In this research, Korean consumers were found to be the most environmentally friendly, while Spanish were found to be the least environmentally friendly among the three groups of consumers. It also revealed that consumers in these three countries regarded the country-of-origin attribute differently, which may be due to different prices and penetration ratios. Finally, this research discovered that the gap between Korean and European consumers was greater than the gap between French and Spanish consumers. However, some studies selected ethnic groups as basic units of a cultural group. For example, in a study of Hispanic and Anglo groups in the U.S., prices for nondurable goods and availability of credit for durable goods were found to be the most distinct attributes to Hispanic groups compared to Anglo groups and acculturation level had an impact on their choices (Faber et al., 1987).

In some cases, certain product attributes were linked with specific cultural characteristics and consumers tend to purchase products with specific attributes that are expected to maximize the effect (Wickliffe & Pysarchik, 2001). In a conjoint research study of New Zealand and Samoan consumers, a hypothetical apple product and its attributes were examined. “On the move” as an eating location was included in the label information and was linked to individualism of New Zealand consumers, while
collectivistic “at home” information was associated with collectivism of Samoan consumers (Jaeger, 2000). In other cases, particular product attributes were categorized with other similar attributes and then compared. Various cellular phone attributes were categorized into aesthetic attributes and functional attributes in order to investigate different cellular phone attributes between Singaporean and Filipino consumers (Seva & Helander, 2009). This study found that Singaporean consumers preferred functional attributes such as camera function, while Filipino consumers favoured aesthetic attributes.

2.4.4. Culture, Achievement Vanity and Conspicuous Consumption

Netemeyer, Burton, & Lichtenstein (1995) recognized vanity as one of the dominant themes in Western culture and conceptualized physical vanity and achievement vanity as recurring themes in sociology, psychology, and consumer behaviour literature. Physical vanity was defined as “an excessive concern for, and/or a positive (and perhaps inflated) view of, one’s physical appearance” and achievement vanity was defined as “an excessive concern for, and/or a positive (and perhaps inflated) view of, one’s personal achievements” (Netemeyer et al., 1995, p612). A handful of scholars researched the relationship between vanity and culture. One study looked into cross-cultural aspects of consumer vanity between Chinese and American consumers (Wang & Waller, 2006). This study found that Chinese participants showed higher concern about achievement than American participants, while American participants were more concerned about physical appearance than Chinese participants. Another study of consumer vanity among three East Asian countries found that South Korean participants displayed higher
concern/attention about their physical appearance and higher concern about their personal
achievements than Chinese and Thai participants (Watchravesringkan, 2008).

Several scholars believe the achievement vanity tendency of consumers contributes to their conspicuous consumption behaviour. Belk (1985) suggested some individuals consume conspicuous products to present and display their success and achievement to other individuals. Hirschman (1990) also pointed out that personal achievement and status are to be established by consuming and possessing “showing off” materials in our culture. The linkage between achievement vanity and conspicuous consumption was explained with the fact that individuals who pursue achievement are likely to be concerned about their status which is exemplified by conspicuous consumption (Watchravesringkan, 2008).

Conspicuous consumption helps people to express their desired identities and individualities using material products and brands (Belk, 1988; Berger & Ward, 2011). Conspicuous brand usage was defined as “attention-getting behaviour with regard to the brand” (Ferraro et al., 2013, p477). Belk (2013) explains that “identity-kits” was first introduced by Goffman (1961) as possessions carried for secure self-identity. This included clothing, cosmetics, and other materials. He suggests that for consumers who are living in the digital age, the most important identity-kits are mobile devices that enable them to connect and communicate with other individuals. Competitiveness may influence conspicuous consumption, because by purchasing socially noticeable goods and brands consumers differentiate themselves from others and display their achievements (Mowen 2004; Richins, 1994). Purchasing innovative electronic equipment is symbolically well suited for conspicuous consumption because it is easy to see,
personalize, and variable in ownership (Holman, 1981). Owning these material goods improves an individual’s competitive self-image by showing that he or she is superior to others (Belk et al., 1982).

2.5. Research Gaps

The current literature indicates four research gaps. First of all, there is a need to study FB consumers from a holistic perspective. At this point, many of the studies conducted in this context pursue only specific conceptual lens to examine FB consumers. Some of these specific conceptual lens applied to social media and social networking site investigation was individual and social identities (Zhao et al., 2008; Zhang et al., 2010; Van Dijck, 2013), social connection and networking phenomena (Noort et al., 2012; Steinfield et al., 2008; Przybylski et al., 2013), and brand engagement (Hamilton & Hewer, 2010; Gummerus et al., 2012; Sung et al., 2010). However, social media consumption experience offers its users from identity creation experience to social networking experience to brand relationship experience, thus, in order to understand them, there is a need to conduct a holistic study. This study adopts a comprehensive and holistic approach by incorporating all three categories as composite and inclusive process in exploring how FB consumers create and portray their social media identity.

Second, although consumer experience toward globalization phenomenon is known as highly related to social and cultural context, no research has yet applied structured sociological criteria of the self/other encounter to discover underlying cultural meanings and consumers experience. Existing globalization theories focus on collective
level such as economical, political, and social structures (Burgh-Woodman, 2014). Current glocalization theories deal with negotiating communities between global and local culture (Burgh-Woodman, 2014). Contemporary globalization needs to be understood from individual and collective perspectives. Also, reality of consumption in the era of contemporary globalization indicates struggle between self and other (Burgh-Woodman, 2014). Thus, this study proposes the self/other encounter as a conceptual guideline to better understand individuals’ social media identity in the era of contemporary globalization.

Third, consumers daily experience with technology products are not fully explored yet. Many consumers visit one or more than one social networking sites daily basis in order to experience social interaction, emotional connection, and hedonic experience (Cha, 2009). Using social networking sites, a part of social media, requires several technology related products or service including computer, internet, and social networking sites. However, these consumers experience has not been fully explored in literature, especially, linking technology, consumption, meanings, and relationship. Thus, current research pursues a social networking site, Facebook, in order to explore how consumers interact with other consumers using technology reflecting their social and cultural background.

Lastly, little has been done on the influence of cultural context on consumers’ identity creation and presentation on social media/social networking sites. Although Facebook provides researchers with behavioural data to explore different cultures, there is lack of research comparing users from different countries (Wilson et al., 2012). Due to the ease of communication as well as intense migration practices in the world, there is a
need to conduct more studies on the modern day conflicts, specifically impact of globalization and glocalization on consumption behaviour of consumers. Understanding this aspect is very relevant for both academics and marketing professionals especially in understanding social media consumption behaviour of consumers across the globe. These are areas yet to be explored.

The above sections have offered conceptual foundations that will be applied as conceptual guidelines for this study. Past research studies have been reviewed and research gaps have been identified. This research offers to extend the existing conceptual knowledge.
3. Research Methodology

This chapter offers research methodology starting with research design, research site, and finally three phases of research. This study applied mixed method approach. Mixed method is defined as a single study integrating quantitative and qualitative data collection and analysis procedure to better understand research questions (Creswell, 2005; Ivankova et al., 2006). Sequential timing (Creswell & Clark, 2011) was used, first collecting and analysing quantitative data and then collecting and analysing qualitative data built on the analysis of previous phase. Quantitative data offered general understanding of research questions. Qualitative data built on quantitative analysis explored participants’ perspectives in depth.

To examine the FB consumption behaviour of two FB consumer groups (Canadian and Korean FB consumers), this study was conducted under three phases, starting with the preliminary examination of Facebook attributes using quantitative approach. The second phase involves participant observation and content analysis of 100 FB profile pages. The last phase involves in-depth interviews of Canadian and Korean FB users. Three sub-sets of FB consumption culture: personal identity building culture, social networking culture, and brand engagement culture relevant to Facebook consumption context are closely examined. Sampling considerations and data collection procedures for these three phases are offered.
3.1. Research Design

This research explores the social media Facebook. Facebook is selected as a global social media because it is the largest SNS with over 968 million users (Facebook, 2015). Facebook offers its services in over 70 languages and about 83.1% users live outside of the U.S.A (Socialbakers, 2012; Socialbakers, 2015). This research focuses on two consumer groups from Facebook, Canadian FB consumers and Korean FB consumers and their FB consumption behaviour (the creation of self and others). The first group is Canadian Facebook users representing global social media (GSM) users in North America. The second group is Korean Facebook users referring to global social media (GSM) users in Korea. (please see Figure 2). Consumers in each group may exhibit different individual or group identities and procedures to creating meanings due to the nature of global social media as well as their cultural and social context.

Figure 2 Research focus
The next section offers the research context of global social media and social networking sites followed by the context of this research site, global social media FB.

3.1.1. Research Context: Global Social Media and Social Networking Sites

This section introduces the importance of social media and introduction to the social networking sites. In brief, social media includes various communication tools allowing users to generate and share information and social networking sites are one of the most popular social media.

The importance of social media has been fast growing during the past decade and it has become a critical communication tool for many decision makers, business executives, and many other individuals. Social media refers to various internet-mediated applications that support users to generate and exchange content based on Web 2.0 technology (Kaplan & Haenlein, 2010). Web 2.0 represents a contrasting technological concept of Web 1.0 where contents was generated and published by only a limited number of individuals. With the rise of social media, consumers can better express and share their identities, opinions, and perspectives. Blogs, collaborative projects (e.g., Wikipedia), content communities (e.g., YouTube), and social networking sites are well-known examples of social media. Social networking sites are one of the most popular and influential social media.

Social networking site is defined as online services enabling individuals to “(1) construct a public or semi-public profile within a bounded system, (2) articulate a list of
other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others with the system” (Boyd & Ellison, 2008, p.211). Social networking sites provide their users with dedicated personal websites, communication media, and communities (Kozinets, 2010). These sites have become the tools for individual users to declare their own identities, to express themselves freely, to communicate with other users, and to explore other users’ territories (Boyd & Ellison, 2008). What began as means of sharing information and images has become a way of creating and maintaining social relations.

Social networking sites such as Facebook, Cyworld, and MySpace help people present themselves in a specific light to connect people from all over the world. These sites can be used for many different purposes—for example, in a work-related context such as LinkedIn.com, for purposes of a romantic relationship such as Friendster.com; or for connecting those with shared interests such as music or politics (Boyd & Ellison, 2008). Users of these sites can communicate with people they already know offline or meet new people in increasing numbers. Overall, advances in technology have brought a lot of convenience to consumers’ lives and have made life quite easy on many different fronts. More importantly, social networking sites such as Facebook and Cyworld have revolutionized the way consumers communicate among themselves, and these social networks and online communities have pushed the boundaries of human interaction outward at an almost uncontrollable rate. Visiting social networking sites to share information has become a daily practice for some people, but many others visit these sites to maintain contact with friends and family. The differences between online life and offline life are disappearing and consumers tend to think of both online life and offline
life as parts of one big social life with multiple medium of communication (Ellison, Steinfield, & Lampe, 2007).

3.1.2. Research Site: Global Social Media - Facebook

The world’s largest social networking site, Facebook, was founded by a Harvard student, Mark Zuckerberg, in 2004 and catered only to Harvard students (New York Times, 2009). In its early stages, users were required to have a Harvard.edu e-mail address to join Facebook, but users with other associated university e-mail addresses could join later on after Facebook expended to other schools (Boyd & Ellison, 2008). In 2005, Facebook started to offer its services to the general public with two distinguished features from other social networking sites. The first feature was that Facebook users could make their profile available to all users (Boyd & Ellison, 2008). The second feature was that external developers were able to build “application” to help users customize their profiles and enjoy other functions (Boyd & Ellison, 2008).

In 2007, Facebook celebrated having over 21 million registered users and 1.6 billion page visits daily (Ellison et al., 2008). After a successful eight years of journey, Facebook claimed 968 million active members; 83.1% of them are outside the U.S. and Canada (Socialbakers, 2015). Facebook offers variety of languages on its website to serve the local populations all over the world, and has successfully managed to engage diverse age groups ranging from teenagers to middle-aged users.

Figure 3 illustrates typical main features of a personal Facebook page. A personal page consists of an image and menu items in the left pane, content items in the center
pane, and a message button and sign-up notice in the right pane. The menu items in the left pane include “wall”, “info”, “photos”, “notes”, and “friends”. “Activities” and “interests”, “arts and entertainments”, and “add as a friend” buttons are displayed in the center pane.

Figure 3 Snapshot of Facebook (L. Rohani, personal communication, December 10, 2011)

Research activities utilized in this study of social media consumption are offered in the next section. The first stage is the preliminary examination of Facebook attributes using quantitative approach where best-worst survey and discrete choice approach are conducted. The second stage involves participant observation method and content analysis of 100 FB profile pages are conducted. The last stage involves in-depth interviews of Canadian and Korean FB users. Three sub-sets of FB consumption culture:
personal identity building culture, social networking culture, and brand engagement culture relevant to Facebook consumption context are explored. Deeper meanings of social media consumption behaviour of Canadian FB users and Korean FB users are examined.

3.2. Phase One: Preliminary Examination of FB Attributes Using Quantitative Approach

Preliminary examination of FB attributes was conducted to examine scenarios of individual consumption choice or individual decision-making behaviour. Specifically, this phase is to explore how consumers’ cultural and social background, related to global, local, or glocal culture, influences consumers social media product/service attributes preference. The social networking site, Facebook, is the primary research site. Facebook attributes were identified after analyzing Facebook pages and reviewing literature related to Facebook and social networking sites. The like pages, profile, privacy features, friends, wall, and groups attributes were identified through literature review and the language, credit, deals, games, apps, messages, event, and places attributes were identified after analyzing Facebook pages. The identified attributes are listed in Table 4.
Table 4 Facebook attributes

<table>
<thead>
<tr>
<th>Facebook attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Groups</td>
</tr>
<tr>
<td>Like pages, fan</td>
</tr>
<tr>
<td>Language (offering many different languages)</td>
</tr>
<tr>
<td>Profile</td>
</tr>
<tr>
<td>Credit</td>
</tr>
<tr>
<td>Deals (online coupons and discounts)</td>
</tr>
<tr>
<td>Games</td>
</tr>
<tr>
<td>Apps</td>
</tr>
<tr>
<td>Privacy features</td>
</tr>
<tr>
<td>Friends</td>
</tr>
<tr>
<td>Chat</td>
</tr>
<tr>
<td>Messages</td>
</tr>
<tr>
<td>Wall</td>
</tr>
<tr>
<td>Events (birthday alert)</td>
</tr>
<tr>
<td>Places (restaurant, coffee shop, etc…check in)</td>
</tr>
</tbody>
</table>

3.2.1. Best-Worst Experiment

Developed by Louviere and colleagues (Louviere et al. 2008), the best-worst survey requires participants to select their most and the least preferred item from a series of choice sets (Lee et al., 2007). A total of 86 completed best-worst surveys were collected. The data consists of 50 completed surveys from Canadian participants and 36 completed surveys from Korean participants. Best-worst survey (see Appendix B) was performed to assist in the designing of discrete choice survey. A total of twelve attributes were included in the best-worst survey. Balanced incomplete block design (BIBD) in SAS was used to randomize twelve attributes, and assigned five attributes to 18 blocks. Table 5 shows a sample block for best-worst survey.
Table 5 Best-worst sample block

<table>
<thead>
<tr>
<th>MOST IMPORTANT (choose one only)</th>
<th>Feature</th>
<th>LEAST IMPORTANT (choose one only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Product/Community</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Like</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apps</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Games</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As a result of best-worst survey, eight out of twelve attributes were selected and included in discrete choice survey for further investigation. Table 6 displays the eight attributes selected to be the most preferred by the participants.

Table 6 Attributes selected for discrete choice survey

<table>
<thead>
<tr>
<th>Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
</tr>
<tr>
<td>Privacy features</td>
</tr>
<tr>
<td>Photo/video</td>
</tr>
<tr>
<td>Friends</td>
</tr>
<tr>
<td>Brand/Community Like</td>
</tr>
<tr>
<td>Group</td>
</tr>
<tr>
<td>Wall</td>
</tr>
<tr>
<td>Message</td>
</tr>
</tbody>
</table>

3.2.2. Discrete Choice Experiment

Discrete choice analysis (DCA) is a quantitative research method to study individual choice behaviour by providing consumers with opportunities to choose among a number of realistic but restricted choice sets (Sammer & Wustenhagen, 2006). Random utility theory (RUT) provides the conceptual foundation for discrete choice analysis (Manski, 1977). RUT was proposed by Thurstone (1927) and suggests that each person holds utility, a latent preference, in his/her mind. People choose their most preferred
alternatives in order to maximize their utilities and RUT proposes that the latent utility comprises of a systemic (observable) component and a random (unobservable) component (Louviere, Flynn, and Carson, 2010). Among many assumptions about the random component of RUT, the conditional multinominal logit model (MNL; McFadden, 1974) provided conceptual basis for recent DCA research. According to this model, the latent utility of choice option $i$ judged by individual $n$ is:

$$U_{ni} = \beta' X_{ni} + \epsilon_{ni}$$

where $X_{ni}$ represents the vector of attributes of choice option $i$ and $\beta$ is a vector of parameters corresponding to preferences related to each attribute. When $\epsilon_{ni}$, the random component related to individual $n$ and choice option $i$, are assumed to be the independent and identically distributed (IID) extreme value, McFadden (1974) suggested that the choice probability from a total of $J$ options is:

$$P_{ni} = \frac{\exp(\beta' X_{ni})}{\sum_{j=1}^{J} \exp(\beta' X_{nj})}$$

One important thing to be mentioned about this equation is that the MNL model parameters, $\beta_{MNL}$ are not actually equal as $\beta$ in $U_{ni}$ because the standard deviation of the error distribution ($\sigma_\epsilon$) confounds the estimates (McFadden, 1974). Discrete choice analysis has been employed for various topics in many different fields including eco-labeling (Sammer & Wustenhagen, 2006), transportation research (Brownstone, 2001), renewable energy (Islam & Meade 2013; Marley & Islam, 2012), and new product development (Krystallis, Linardakis, & Mamalis, 2010).
3.2.2.1. Sample Size for Discrete Choice Experiment

The minimum sample size requirement for discrete choice experiment was calculated according to the following formula;

\[ n \geq \frac{z^2 q}{r p a^2} \]

\( z \) is 1.96 and the value from normal distribution at appropriate confidence interval of the 95\(^{th}\) percentile.

\( p \) is the proportion of time alternative selected and the \( p \) here is .25 (1/4).

\( q \) is the proportion of time alternative not selected, so \( q = (1-p) = 0.75 \).

\( r \) is the number of choice sets and it is 16 in current study.

\( a \) is allowable sampling error and assumed to be 0.025. The expected proportion ranges from 0.28 to 0.38. Therefore, the minimum sample size is

\[ n \geq \frac{(1.96^2 *0.75)/(16*0.25*0.025^2)} \]

\[ n \geq 72.03 \]

According to the results of minimum sample size calculation, the discrete choice survey requires more than 73 participants.

3.2.2.2. Development of the Research Instrument

Based on the results of the best-worst choice eight out of twelve attributes were selected and discrete choice survey (see Appendix C) was designed in order to measure consumers’ preference of eight attributes from Facebook menu items. All eight attributes had two levels each and a total of sixteen choice sets were developed for the survey.
Discrete choice survey was developed in English and translated to Korean for Korean participants. Table 7 shows a sample discrete choice set included in the survey.

Table 7 Sample discrete choice set

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Option 1</th>
<th>Option 2</th>
<th>Option 3</th>
<th>Option 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
<td>School/career</td>
<td>Interest/Activity</td>
<td>Interest/activity</td>
<td>School/career</td>
</tr>
<tr>
<td></td>
<td>information</td>
<td>information</td>
<td>information</td>
<td>information</td>
</tr>
<tr>
<td>Privacy features</td>
<td>Low</td>
<td>Low</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>Friends</td>
<td>People you</td>
<td>Grouping friends</td>
<td>People you</td>
<td>Grouping friends</td>
</tr>
<tr>
<td></td>
<td>might know</td>
<td></td>
<td>might know</td>
<td></td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>Community Like</td>
<td>Brand/company</td>
<td>Brand/company</td>
<td>Community Like</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Like</td>
<td>Like</td>
<td></td>
</tr>
<tr>
<td>Photo/Video</td>
<td>With Family/friends</td>
<td>With Family/friends</td>
<td>Self portrait/scenery</td>
<td>Self portrait/scenery</td>
</tr>
<tr>
<td>Groups</td>
<td>Large</td>
<td>Small</td>
<td>Large</td>
<td>Small</td>
</tr>
<tr>
<td>Wall</td>
<td>Not available</td>
<td>Available</td>
<td>Available</td>
<td>Not available</td>
</tr>
<tr>
<td>Message</td>
<td>Message inbox</td>
<td>Message inbox</td>
<td>Real time chatting</td>
<td>Real time chatting</td>
</tr>
</tbody>
</table>

1. Which Facebook option do you prefer the most?
   - Option 1
   - Option 2
   - Option 3
   - Option 4

2. Which Facebook option do you prefer the least?
   - Option 1
   - Option 2
   - Option 3
   - Option 4

3.2.2.3. Data Collection Procedure

A consent form (see Appendix E) was developed for survey participants to explain the procedure and to confirm that they agree to participate in this research. After obtaining Research Ethics Approval from the University of Guelph, because the current research involves human participants, survey participants were recruited in Canada and Korea. In Canada, survey participants were recruited through a research pool program at the University of Guelph. Students in first and second year marketing courses participated for the exchange of course credits. In Korea, a survey participant recruiting message was developed and posted on the Korean University’s Facebook page with brief research information and contact information. These sample groups were chosen to
increase internal validity and to minimize external factors that are not included in this research.

A total of 231 respondents participated in the discrete choice survey. The data contains 131 Canadian and 100 Korean participants’ responses. However, two of the Korean surveys were not valid due to missing or multiple choice selections. The data contains 14,646 observations answered by 229 individuals, performing 16 choices sets each. Multinomial Logit Model (MNL) was used to estimate the data, and outputs from Cox regression analysis in SPSS were interpreted. The most preferred option was set to be the dependable variable when running the cox regression analysis. For parsimony and focus of this research, we limited analysis at aggregate level but analysis can be extended to segment level capturing both preference heterogeneity and variance heterogeneity using scale adjusted latent class model (see Islam 2014; Bateman et al., 2010; Burke et al., 2010). One other possible alternative is joint modeling the preferences of Canadian and Korean responses using bivariate logit/probit, copulas (see Meade & Islam 2003; 2010).

3.3. Phase Two: Participant Observation and Content Analysis

Phase two, participant observations and content analysis, was conducted on selected FB profile pages. The profile page serves as a platform for users to present their identities by personalizing and sharing their information (Wilson et al., 2012). Facebook users’ identities can be explored not only in static profile pages, but also in users’ social interactions resonated in Facebook (Zhang et al., 2010).

Participation observation is defined as a research that researcher is engaged to a social setting to observe behaviour and listen to conversations for an extensive period
In general, participation needs to be known to the other community members, but there are a range of engagement researcher can undertake (Kozinets, 2010). Kozinets (2010) clarified the role of participant observation using an example of Muniz and Schau (2005)’s article. In an online community research by Muniz and Schau (2005), they observed not only the community websites and bulletin boards, but also bought a used Apple PDA Newton that are discontinued and started to use it to enhance understanding of the community members.

My participant observation of Facebook started informally as an active Facebook member six years ago. I connected with my friends and family, participated in several FB groups, and associated with various communities. As an active user of Facebook over several years, I am familiar with Facebook menu items, activities, and communities. Therefore my involvement with FB established some common ground understanding the participants’ experience.

For this current research, I first visited Facebook pages related to the University of Guelph, the Korea University, and their student groups. I checked the FB profile pages of all users who commented or liked these pages. Through FB profile pages, I identified university students and observed their profile pages on Facebook.

I found the participants create their profile pages using several standardized fields to share their personal information with others and express their identities through personalizing their profile photos and favourites section. A profile picture is a photo chosen by a user to represent his/her identity on his/her Facebook page. For example, if a user is searching for a friend with a common name, the user can pinpoint his/her friend with the profile picture. The favourites section includes users’ favourite movies, music,
TV, sports, books, activities, interests, and other section. The activities section consists of information about what users favourite activities are and the interest section contains information about what users are interested in. The other section consists of Facebook pages that users indicated they “Like.” These pages can be politicians’ pages, social movements, Non-Government Organizations (NGO), products, services, education, entertainment, and/or other communities.

3.3.1. Date Collection and Coding Procedure for Content Analysis

A total of 50 Canadian and 50 Korean Facebook users’ profile pages were selected and downloaded for participant observation and content analysis. Two criteria were used in selecting these profile pages. First, these users must be university students. The rational for this criterion was built upon the understanding that post-secondary students are the active consumers of online social media worldwide because more than 25% of global Facebook users are between the ages of 18 and 25 (Burbary, 2011). The second criterion relates to the comprehensive nature of information available on the profile pages. In other words, these users utilize of features available on the profile page to nearly full potential (for example, profile photo, activity section, interest section, and other section).

Initially, for the Canadian Facebook user group, posters of Facebook pages associated with Canadian universities were explored and 50 users were selected for participant observation phase. To identify Korean Facebook pages of university student, Facebook pages of university clubs or companies’ university student contest pages were explored and 50 Korean Facebook users were selected for this participant observation phase.
Next, content analysis started with coding of users’ profile pictures. Users’ profile pictures are located in the top left and are considerably large in size. The photo easily grasping other users’ attention when they visit the page. Profile pictures were coded into five categories by applying Facebook profile image descriptions used by Strano (2008). These five categories include alone, friends, special occasion, face/head shot, and unique visual effect. Facebook user profile pictures were analyzed and sorted into one of the five categories by the researcher after considering what the major effect of each profile picture was.

Activities section of Facebook users profile page was coded using actual words (i.e. baseball was coded as baseball) in MSWord file separately from other sections. The activities were analyzed using word frequency query in NVivo10 to identify frequently used words for Canadian Facebook users and Korean Facebook users separately.

The interest section contains information about what users are interested in. Information in this section was also coded using actual words shown on the users profile pages in MSWord file and analyzed with the word frequency query in NVivo10.

3.4. Phase Three: In-depth Interviews

Phase three is an in-depth interviews phase. An interview is defined as a conversation involving questions and answers between a questioner and a answerer (Kozinets, 2010). This study adapts an open exploratory approach. The objective is to explore how consumers utilize and interact with technology, specifically consumers of social networking sites, by reflecting their own social and cultural backgrounds onto global social media and local social media. Membership profiles, online participation
behaviour, varied meanings and perspectives of participants in this research context play a key role in studying this complex phenomenon of social media sites.

3.4.1. Data Collection Procedures

In order to collect and analyze the experience consumers have on social network sites, critical incident technique was utilized in this research. Critical incident technique is a qualitative method using true-life tales or events to identify personal experience (Petrick, Tonner, & Quinn, 2006). This technique concerns specific details of realistic incidents or events, which helps researcher to better understand subjects’ overall experience and evaluating phenomena. After data is collected from participants, these incidents were identified, analyzed and then sorted into logical categories with specific themes (Petrick et al., 2006).

A total of 24 FB users participated for in-depth interviews including 12 FB users in Canada and 12 FB users in Korea. All participants have at least a year-long experience using Facebook and log into Facebook regularly. Interviews included open and closed-ended questions regarding their significantly valuable experiences, it’s the impact Facebook had on their experiences, and how Facebook influences online and offline interactions with other individuals. Interview questions were developed in English and translated into Korean for Korean users by the researcher who is fluent in Korean. All interviews were recorded and transcribed and the transcripts of Korean participants were translated from Korean to English by the researcher. Interviews took place in Guelph, Canada and Seoul, Korea.
In-depth interview questionnaires were developed for Facebook users. See Appendix D for interview questionnaire for Facebook users. For Korean participants, the interview questionnaire was translated into Korean by the researcher who speaks fluent Korean. These questionnaires include several general and specific questions related to Facebook in terms of communities, activities, interaction with other users, and usage intentions. Also, a consent form was developed for interview participants to explain the procedure and to confirm that they agree to participate in this research.

Each interview participant was fully informed and formal consent (see Appendix F) was obtained. I introduced myself and presented a debriefing form (see Appendix G) explaining the purpose of the research and the assurance of confidentiality. For Korean participants, the consent form and the debriefing form were translated into Korean and distributed. The participants were then asked to sign the consent form and to give the researcher permission to record their interviews and download their Facebook pages. All the interview participants agreed to the requests. Each interview was conducted for approximately an hour. Interview transcriptions consist of over 400 pages of MS Word documents. The interviews of Korean FB users were transcribed in Korean first and then translated to English by the researcher. Around 200 pages of participants’ FB pages were downloaded during the interviews for the analysis.

The data was interpreted using a hermeneutic approach which emphasizes personalized cultural frame of reference (Thompson, 1997). This approach can be performed first by identifying patterns of meaning raised by a consumer through his/her consumption stories, classifying patterns of meaning shared by different consumers, and then constructing theoretical and marketing implications from the exploration of
consumer narratives. Most of the analysis was done by hand to enhance thick description by listening to the recordings and reading the data multiple times. A qualitative data analysis software, NVivo 10, was also utilized to search and code the classifying patterns from the transcribed data. The data was categorized and shifted to identify constructs, patterns, similarities, and differences horizontally (grouping indicators of constructs) and vertically (grouping cases) (Spiggle, 1994). Themes emerging from the interview data were recorded along with general observations. The narratives of Canadian FB users and Korean FB users related to the themes were compared and contrasted.
4. Findings

This chapter offers the findings, starting with the phase one, preliminary study of FB attributes, followed by the phase two, FB profile page analysis and finally, phase three, in-depth analysis of FB meanings and consumption cultural elements from interview participants. The phase one findings offers the relative importance of FB attributes as perceived by the Canadian and Korean FB users. These findings show similarities and differences of FB consumption choices between the Canadian and Korean FB users. The phase two findings from the study of FB profile pages offer some similar themes to those findings of the phase one. Finally, in-depth interview findings offer deeper understanding of FB consumers from Canada and Korea. Their similarities and differences are explained under three facets of FB consumption culture: identity building, social networking and brand engagement cultural elements.

4.1. Phase One Findings: Preliminary FB Attributes Analysis

This section offers the results of best-worst experiment and discrete choice survey regarding Facebook attributes preference of Canadian and Korean Facebook consumers. A total of 86 completed best-worst surveys were collected. The data consists of 50 completed surveys from Canadian participants and 36 completed surveys from Korean participants. Also, a total of 231 respondents participated in the discrete choice survey. The data contains 131 Canadian and 98 Korean participants’ valid responses. Overall, 14,646 observations were offered by 229 individuals performing16 choice sets each. For details of best-worst experiment and discrete choice survey, see Appendix A.
This preliminary FB attributes analysis encompasses a total of 12 core FB attributes: profile attribute, privacy attribute, game attribute, app attribute, events attribute, friends attribute, brand/community like attribute, photo/video attribute, groups attribute, wall attribute, news feed attribute, and message attribute.

Relative importance for each attribute is calculated using Louviere and Islam (2008). Facebook attribute of Canadian participants and Korean participants are shown in Figure 4, in blue and in red, respectively. The findings indicate that privacy features were considered to be the most preferred attribute for both Canadian and Korean respondents followed by the wall attribute. Facebook users contribute and share a lot of content on FB and some of this content includes their personal information, shared intentionally or unintentionally. Therefore, privacy issues are deemed as important for both Canadian and Korean FB consumers. Facebook consumers privacy concerns can include identity thief, stalker, unwanted personal information discloser, unwanted contact, and ruined reputation have been increasing over time (Wilson et al., 2012). Furthermore, the wall feature allows users to do social networking, to leave posts to a certain user’s page in a more public setting and affects the impression others have Facebook users (Wilson et al., 2012). Birthday messages can be found on most of Facebook users’ walls and are visible for all the friends of users or sometimes everyone depending on the user’s privacy settings. The wall attribute, thus, is important to both Canadians and Korean FB users as the contents of the wall reflect personal communication with other users (social networking).
Next, table 8 shows the ranking of relative importance for Canadian and Korean respondents. As mentioned earlier, privacy features and wall were the two most important attributes for both Canadian and Korean respondents. In addition to privacy features and wall attribute, profile attribute (initial step of social networking) was ranked high by both groups, and in the case of Korean respondents, profile attribute was slightly higher.

Interestingly enough, group and friend attributes were found to be ranked higher by Canadian respondents relative to Korean respondents. This can be attributed to the geographical differences of these two countries. Groups and friends attributes have been ranked higher by Canadian respondents than those of Korean respondents because
Facebook offers Canadians a great tool to connect with many friends residing in different parts of Canada, the second largest country in the world (Rane, 2014).

Also, brand/community ‘like’ attribute was ranked higher by Korean respondents compared to Canadian respondents. Korean respondents’ higher preference toward brand/community attribute may be the effect of large and well organized brand promotions within the close proximity of the Korean marketplace.

Table 8 Rankings of relative importance

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Canada</th>
<th>Ranking</th>
<th>Korea</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Privacy features</td>
<td>1</td>
<td>Privacy features</td>
</tr>
<tr>
<td>2</td>
<td>Wall</td>
<td>2</td>
<td>Wall</td>
</tr>
<tr>
<td>3</td>
<td>Photo/Video</td>
<td>3</td>
<td>Profile</td>
</tr>
<tr>
<td>4</td>
<td>Profile</td>
<td>4</td>
<td>Brand/Community Like</td>
</tr>
<tr>
<td>5</td>
<td>Groups</td>
<td>5</td>
<td>Photo/Video</td>
</tr>
<tr>
<td>6</td>
<td>Friends</td>
<td>6</td>
<td>Message</td>
</tr>
<tr>
<td>6</td>
<td>Brand/Community Like</td>
<td>7</td>
<td>Groups</td>
</tr>
<tr>
<td>8</td>
<td>Message</td>
<td>7</td>
<td>Friends</td>
</tr>
</tbody>
</table>

The following section offers further findings of meanings and consumption behaviour of Facebook users through phase two findings of FB profile pages.

4.2. Phase Two Findings: FB Profile Page Analysis

The FB profile page includes ‘profile pictures’, ‘activities’, ‘interests’ and ‘other sections’. The profile page provides users with opportunities to portray their identity in public or semipublic online settings (Wilson et al., 2012). This is an important step
because the user has the opportunity to create and build his or her image in a manner he or she would like to be portrayed as the others for social networking purposes. It is a place where one can see who this person is (name and photo) as well as the interests and the passions that this person has or wants to share with others within this social media context (maybe beyond as well). Therefore, users’ identity building and presentation (as constructed in the FB profile page) can offer a lot of insights on FB consumers. This facet was explored using not only textual content but also non-textual data such as pictures on profile pages.

Overall, for the Facebook SNS, Facebook’s slogan is displayed right under the Facebook logo and it reads “Connect with friends and the world around you on Facebook” (please see Figure 5). This slogan implies that Facebook is a website useful for socializing and social networking. This is in line with the initial understanding of the consumption behaviour of Facebook SNS (based on one’s participation and knowledge of Facebook) that these users are interested in connecting with people relevant to their life context.

Figure 5 Snapshot of Facebook main page in Canada (https://www.facebook.com/)
Facebook pages for Korean users have very similar designs and structure to Canadian Facebook users’ pages except for the language, Korean. However, the slogan of Korean Facebook is shown in Korean and it says “Share your story in Facebook with friends, family, and acquaintances all over the world” (please see Figure 6). This slogan implies that Facebook is most beneficial to people who have friends or family not only in Korea but in other countries as well. Some Korean users’ names are shown in English and others in Korean. A total of 50 Canadian FB users and 50 Korean FB users were included in this analysis and these findings are presented next. Please see Appendix H for detailed summary of FB profile page data.

Figure 6 Snapshot of Facebook main page in Korea (https://ko-kr.facebook.com/)
4.2.1. Profile Pictures

Profile picture is an important attribute for FB users when trying to connect with others. Desired and distinct online identity of Facebook users can be reflected in users’ profile pictures. A Profile picture plays a crucial role if one is searching for a friend who has a common last name as it can be additional information to help the person locate that friend. This study found various types of profile pictures on FB. Everything from simples profile to unique visual effects with animated characters, animals, and certain objects can be found on FB.

For Canadian Facebook users, profile pictures that include their friends were the most dominant category (38%), while profile pictures from special occasions (e.g., their own or their friends’ birthday, wedding, and St. Patrick’s day) accounted for the smallest category (8%). Profile pictures of the user (alone) (20%), just the face or head shot (16%), and unique visual effects (18%) were also utilized in order to present a user’s identity (please see Figure 7).

Figure 7 Categories of Canadian FB user profile picture
In contrast, nearly 70% of Korean Facebook users portrayed their face or headshot as their profile pictures (please see Figure 8). Profile pictures of unique visual effect accounted for the second largest category (16%) with images of animated characters, pets, scenery, and objects. Only 4% of Korean Facebook users posted pictures with their friends as their profile picture.

![Figure 8 Categories of Korean FB user profile picture](image)

Although pictures with friends were the most popular category of profile picture for Canadian Facebook users, pictures of users alone, unique visual effect, and face/head shot were also commonly used. On the other hand, pictures of face/head shot were overwhelmingly popular to Korean Facebook users. Pictures of special occasions were the least used category for Canadian users and did not appear in Korean users’ profile pages at all.
4.2.2. Favourite Activities

Facebook users displaying their favourite daily things in their activities section helps to shape their online identity. Furthermore, Facebook consumers express and disclose their favourite or usual activities on their profile pages mainly under a public or semi-public setting. This study found that the term university was often offered by both Canadian and Korean FB users indicating their strong and daily involvement with activities related to their universities.

Guelph, university, and soccer were the most frequently sighted words for Canadian Facebook users as they appeared most in this section. Hockey, basketball, baseball, snowboarding, riding, and singing were also mentioned several times in Canadian Facebook users’ activities section. Figure 9 shows an example of activities and interests sections of a Canadian participant.

Figure 9 Snapshot of activities and interests sections of a Canadian participant (personal communication, October 15, 2012)
Figure 10 shows the results of word frequency analysis using NVivo of Canadian FB users’ activities section.

Figure 10 Word frequency results - Canadian FB users' activities

University was the most frequently used word and club was the second mostly frequently used word in the activities section of Korean Facebook users. Student, sleeping soccer, contest, national, Korea, basketball, movie, books, science, Seoul, and reading appeared more than one time in this section. Figure 11 shows an example of activities and interests sections of a Korean participant.
Figure 11 Snapshot of activities and interests sections of a Korean participant (personal communication, May 30, 2012)

Figure 12 shows the results of word frequency analysis of favourite activities section for Korean FB users.

Figure 12 Word frequency results - Korean FB users' activities

83
University was a commonly spotted word in this section for both Canadian and Korean Facebook users. Sporting and hobby activities including soccer, basketball, and singing were most frequently mentioned in Canadian users’ activities section, while diverse activities such as student club, sleeping (seems to be very relevant to Korean FB users), soccer, and science were illustrated by Korean users.

4.2.3. Interested Activities

As a part of identity building and presentation, users portrayed what they are interested in through the interest section of their profile page. This section may contain tasks they enjoy participating in or wish to be involved in the near future. Soccer was commonly mentioned on both Canadian and Korean FB pages.

Music was identified as the most popular item in the interests section of Canadian Facebook user profile pages. Hanging out with friends, animals, basketball, cooking, family, singing, food, and football were also considered as Canadian Facebook users interests. Figure 13 shows the results of word frequency analysis of activities of interest for Canadian FB users.
In the interest section of Korean Facebook users’ profile pages, sleeping was the most mentioned element as found in activities section. Other interests include advertising, Korean, money, movie, music, soccer, travel, theatre and walking. It needs to be noted that the term geography was used multiple times referring to historical geography, cultural geography, and political geography. Figure 14 shows the results of word frequency analysis of activities of interest section for Korean FB users.
Findings (interest section from the FB users profile page) indicate that music was the most mentioned interest element for Canadian users, while sleeping was the most frequently described interest element for Korean users. It is likely that Korean FB users indicate a strong desire to have more sleeping time as Korea is famous for Korean workaholics who sleep short hours (Cha, 2014).

### 4.2.4. Political, Social, and Brand communities

The “other” section consists of Facebook users indicating what they “Like.” These ‘like’ pages can be politicians’ pages, social movements, Non-Government Organizations (NGO), products, services, education, entertainment, and/or other communities.

In general, both Canadian Facebook users and Korean Facebook users “Like” their universities, student clubs, high school, celebrities, and entertainment pages, for example, Sheldon Cooper, Seoul Jazz Festival 2012, and Fresh Prince. However, Canadian Facebook users prefer pages related to sports teams and players more than Korean Facebook users. Many Canadian Facebook users also “Like” community pages with unique and long names, for example, how to make a girl smile<3<3.

For Facebook ‘Like’ pages relating to political, social, and NGO, “We Day” and “Invisible Children” were the most frequently mentioned ‘Like’ pages for Canadian Facebook users. Amber alert Ontario, Canada remembers, Green peace international, and
Universities fighting world hunger were spotted multiple times in this section. Figure 15 is a snapshot of other section of a Canadian participant.

Figure 15 Snapshot of other section of a Canadian participant (personal communication, October 15, 2012)

![Other](image)

Figure 16 shows the results of word frequency analysis of “Liked” Political and NGO FB communities for Canadian FB users.
Figure 16 Word frequency results - Canadian FB users' other section (Political and NGO)
(personal communication, October 15, 2012)

For Korean Facebook users, the Facebook page of Monk Hyemin and a science student volunteering group were the most popular pages to be liked. Dokdo, the disputed island, and UNICEF were the second most ‘liked’ pages. Other ‘liked’ pages include V-volunteers, World Vision Korea, Korean politicians, ministries of Korean government, and Korea brand supports. Please see figure 17 for an example of other section of a Korean participant.
Figure 17 Snapshot of other section of a Korean participant personal communication, May 30, 2012

Figure 18 shows the results of word frequency analysis of “Liked” Political and NGO FB communities for Korean FB users.

Figure 18 Word frequency results - Korean FB users' other section (Political and NGO)
Overall, the most popular organization or movement among Canadian Facebook users tends to be related to children and youth movement such as “We Day” and “Invisible Children.” Student volunteering and children related organizations, and political figure or issue related pages were also most frequently presented in Korean Facebook users’ profile pages, for example, science student volunteers, UNICEF, World Vision Korea, Monk Hyemin, and Dokdo.

For products, brands, and services related Facebook communities, Canadian Facebook users indicated Tim Horton’s as their most “liked” page. Lululemon, Blackberry, Chapters, Winners, YouTube, Virgin Mobile, Starbucks, Skittles, and Nestea also appeared. Figure 19 shows the results of word frequency analysis of “liked” products, brands, and services for Canadian FB users.

Figure 19 Word frequency results - Canadian FB users' other section (product, brand, and service 'liked' pages)
Korean Facebook users identified Facebook Korea, SK telecom, and Samsung as the most “liked” Facebook pages related to products, brands, and services. Uniqlo Korea, Pizza Hut, Olleh, Kyobo Bookstore, Domino’s Pizza, Hana Bank, Innisfree, and Amore Pacific were the next popular product, brand, or service Facebook ‘like’ pages. Figure 20 shows the results of word frequency analysis of “liked” product, brand, and service FB communities for Korean FB users.

Figure 20 Word frequency results - Korean FB users' other section (product, brand, and service 'liked' pages)
4.2.5. Summary of Phase Two Findings

Facebook profile page analysis reveals some differences between Canadian FB users and Korean FB users.

Firstly, an interesting difference between Canadian and Korean FB users was found in regards to the reflections of their home country. Canadian FB users have various styles of profile pictures (for example, with friends) expressing themselves in creative ways. They tend to enjoy music, playing sports with friends, and actively participating in leisure activities of Canada’s rich natural environment. Thus Canadians FB users seem to be relating well to their tranquil Canadian natural environments such as pristine lakes and the Rocky Mountains.

In contrast, the findings indicate Korean Facebook users belong to a more structured and rigid cultural context. They tend to limit their profile pictures to passport styled pictures showing only their head and shoulders. The competitive and time (or sleep) deprived characteristics of Korean society can also be perceived through the element ‘sleeping’ stated frequently on Korean FB users. These findings show the competitive nature of Koreans, working hard and aiming high to get into a better school, to get a better job, and to be more prosperous than other people.

Second, evidence of similar and different consumption behaviour regarding products and activities exist as well. Both Canadian and Korean FB users tend to post global products as well as their own local products. For example, Tim Horton’s for Canadian FB users and Uniqlo Korea for Koreans FB users. Their interests in socio-political context also reflect their own local elements. For example, “We Day” and
“Invisible Children” for Canadian FB users and “World Vision Korea” and “Monk Hyemin” for Korean FB users.

4.3. Phase Three Findings: In-Depth Interviews

This section discusses findings from analysis of in-depth interview participants. A total of twenty four FB users participated in the in-depth interviews including twelve Canadian FB users and twelve Korean FB users. Each interview was conducted for an hour and interview transcriptions consist of over 400 pages. Around 200 pages of participants’ FB pages were downloaded for this analysis. First, what motivated users to join the FB community is presented. Next, the following three facets of FB consumption culture is presented. They are FB identity building, FB social networking, and FB brand engagement cultural elements.

4.3.1. The Beginning

This section offers respondents’ motivation and experience when they first started using Facebook. Canadian FB users’ motivation will be discussed first and then Korean FB users’ motivation will be addressed.
4.3.1.1. The Beginning of Canadian FB users: Need for connection and Fear of Missing Out (FoMO)

Many researchers investigated what motivates consumers to use Facebook and the most prominent internal motivation is to keep in touch with friends (Wilson et al., 2012). Benefits of a relationship through Facebook was also explored in terms of social capital perspectives (Steinfield et al., 2008). The evidence reveals that majority the Canadian participants have been using Facebook for several years, since they were in high school or even earlier. They described Facebook as their first social networking site ever used and they wanted to join because their friends were using it.

Several Canadian participants pointed out that Facebook is helpful in connecting with people especially people who are physically far from the participants after they went to different university across Ontario or Canada. Facebook is also convenient and useful for connecting new students with other new students or people in their programs. The following discourse is about how Facebook helped one participant connect with people related to his new university program and activities.

Overall I feel as if it's changed your social life for the better. It's a lot easier to talk to friends and people you wouldn't get to talk to often. You get to see what they're doing with their life and what they're up to. It's nice to keep up with everything. That's the number-one thing it changes. That's another thing that's convenient that I've found useful. I haven't been here that long, this is my first semester, but it's been helpful being able to talk with people, being able to find people in my program. There was a lot of things with CMESA and it got me involved in my first few weeks here, getting to do stuff, activities and stuff. It's had a positive influence on my social life, for sure, especially during university. (Canadian Facebook interview 12)
This quote demonstrates the need to be in touch with others. Fear of Missing Out (FoMO) can also be seen here. It is a term referring to individuals’ desire to continuously connect to others as they are afraid of missing out on a rewarding experience (Belk, 2013; Przybylski et al., 2013). Facebook usage tend to fulfil needs for social grooming by fulfilling users desire to monitor other users and support social bonds (Gosling, 2009). Social networking activities including gossiping and chatting can be conceptualized as social grooming activities (Wilson et al., 2012).

Facebook is also considered to be an important information source, so participants can keep up with relevant information and fit in their social peer group. The following participant discusses how she wants to be in the loop with her peers and how Facebook helps her with her connections by providing relevant information.

Being a part of the girls group, if I didn’t have Facebook, then I will be the only one missing out. So it’s kind of like I want to stay up to date and in touch with what is going on with everybody as creepy as it can be sometimes, stuff that you can find out. I like being up to date knowing what other people are up to. I like being in the loop now. (Canadian Facebook interview 2)

This quote shows a sense of community which has been defined as individuals’ feelings, beliefs, shared emotional connection, and commitment to others (Reich, 2010).

Although the majority of participants agree that Facebook helps Canadian users with their social networking relationship, a few participants realized an issue. Even though it helps with broadening their relationships, it does not help their relationships to reach a deeper level. At the time of the interviews, Canadian Facebook interview
participants had a range of Facebook friends from 400 to almost 1,400. The participant who had the largest number of Facebook friends had been playing for different football teams in different schools in Canada and the U.S.A. and, therefore, he connected with many football teammates he played with. However, he doesn’t necessarily have strong ties with all of his Facebook friends. In the following discourse, another participant pointed out that he believes people are using Facebook because they have needs to connect to other people. He also pointed out that people are looking for a sense of community by using Facebook that they don’t feel in real life, himself included. However, he tries to limit his Facebook usage because he thinks what Facebook gives is a false sense of community.

I do (like Facebook’s various functions), but at the same time the reason why I don’t want to get too involved in Facebook is because I see a lot of people getting very involved in it and spending hours on Facebook. I often wonder if a lot of that comes from need for sense of connection. Humans are social creatures and I wonder sometimes if people invest a lot effort in it because they want to keep people updated and need instantaneous responses that people are affirming who they are. But then I find that a lot of these people once instantaneous responses are gone, then they feel really down. It’s almost like Facebook becomes an outlet for them because they don’t have the sense of community. In a fuller sense in my opinion being with people face to face, that kind of idea. So they use Facebook as outlet to get that response. Almost to the point where it’s like dependency on it. That’s not everyone I recognize it, but that’s the reason I’m intentionally limiting my use. Because I could very easily, I would be on it 45 minutes. Then how did I spend 45 minutes? I don’t want to log off. Why don’t I want to log off? I think there is social very shallow. It’s like taste testing but you don’t really get to eat the meal. It’s sample of it, but you don’t get to actually (eat it). (Canadian Facebook interview 1)
Overall, majority of the Canadian respondents indicate the need for social networking as their motivation to be FB users. Korean respondents offer another perspective, the need for social networking and beyond that is relevant to their own Korean context.

4.3.1.2. The Beginning of Korean FB Users: Transferred from Other Local Social Media

As an IT powerhouse, Korea has the world’s highest internet penetration rate (80.9%) and 89.7% of Koreans between the ages of 20 and 29 used social media in 2011 (Seo, 2013). Many social networking services exist in Korea including Cyworld, KakaoTalk, KakaoStory, NateOn, etc (Mayers, 2014). Most Korean participants had some kind of experience with other social networking services that they use to compare with Facebook. The following participant contrasts Facebook and Cyworld and explains why people prefer Facebook to Cyworld.

If I compare it with Cyworld or Myspace, they have personal spaces that can be decorated with skins and effects. I feel Facebook is much simpler. If it gets simpler than this, then it will be Twitter. But it has appropriate functions and settings to choose the viewers. Also, people don’t need to invest a lot of time in decorating. I think Cyworld was very popular because Koreans like cute and pretty things. As people get older, people don’t like that anymore. I used to like to decorate things when I was in middle school, but now I cannot spend that much time on those things. In that point this is more convenient. (Korean Facebook interview 5)
Another participant introduces KakaoStory as a new local service rooted from KakaoTalk which is the most popular smart phone chat application with more than 1 billion texts sent and received everyday in 2011 (Seo, 2013).

KakaoStory, which was developed by KakaoTalk to compete with Facebook, didn’t get as popular as Facebook. Maybe it’s just the beginning stage and I think it will take a long time to catch up with Facebook because it is so large in scale. (Korean Facebook interview 9)

The following participant explains why she prefers global social media over local social media in terms of privacy and censorship issues.

Cyworld had a big problem of leaking its user information. In Korea, personal information is not very securely stored. Once I searched my Korean ID number and found excel files including very detailed personal and financial information of many disabled people and I was very shocked about it. After that I change all my personal settings in Cyworld to share everything only with 1 chon (closest friends). It’s not like I trust Facebook, but I do not trust the Korean system because we have something similar to censorship. A judge posted some messages for fun on Facebook and he was accused of impure thoughts and fired from his position. Although he posted on his personal Facebook page, he was fired because he was a judge. In the future, if I reach a position like that, my postings from the past can hunt me down too. The second problem is that I use blog on Google because all my postings on Naver (Korean social media) got deleted. My posts can get removed or I can get fined by Korean law. However, if I use Google, I can’t be held responsible for breaking foreign laws. That’s one of the reasons why I moved from Cyworld to Facebook. (Korean Facebook interview 1)

Thus, one can see the similarities (the social need) as well differences between Canadian respondents and Korean respondents reflecting their own context.
4.3.2. FB identity Building Culture

Identity building helps users to define themselves and provide guideline for appropriate social interactions with other users (Zhang et al., 2010). This is the first step in becoming a FB user. This section introduces emerging themes in identity building culture for Canadian FB users and Korean FB users.

4.3.2.1. Identity Building Culture of Canadian FB users

FB identity building culture of Canadian FB users is offered under three themes: (i) constructing group identity with profile pictures; (ii) impact of Canadian multicultural context; and (iii) struggle between segregating personal and professional identity.

4.3.2.1.1. Constructing Group Identity with Profile Pictures

In a study of Facebook identity construction, Zhao, Grasmuck, and Martin (2008) discovered that Facebook users tend to portray themselves as socially desirable and being popular by posting mostly group pictures for their profile and other pictures. They also argue that this finding indicates that Facebook users make effort to build a group-oriented identity.

Facebook profile pictures of most Canadian participants tend to show pictures of them having a good time with their peers. For example, there was one profile picture demonstrating fun during a family trip. The other profile pictures include an animated self-portrait created by a participant’s friend and a picture of a participant and his uncle.
who recently passed away. Most Canadian participants believe pictures demonstrating fun in parties or special occasions fit the best for their profile photo. It seems that these Facebook users regard socializing and having fun with their peers as something they would like to exhibit and show off to others. When asked about her profile photo, the following participant described that she has a picture of her with her cousin from their trip in Paris. She also explained that she considers pictures from special occasions as suitable for her profile.

I went to Paris in the summer with my family. I have a picture of my cousin and me at the Eifel Tower. I usually like to do things like special occasions, and not just selfies or anything. I picked that one. Plus, my cousin had a different location in Paris so I thought it was safe to put that one. (Canadian Facebook interview 11)

The following participant prefers pictures with other people for her profile photo because she doesn’t need to be too conscious of how she looks in those pictures. She prefers the focus of her profile pictures to be more about fun rather than just herself.

It was my friend’s birthday party and her birthday was close to Halloween. Everyone was dressed up and we were wizards and it is really weird but she actually spit out her gum but I caught it on my wand. So she was talking and laughing and it was very funny. I usually always have pictures with the other people and I never had a picture of just me, I don’t know, I just don’t like to focus on me maybe because I am worried about what people would say so I just take away from just me but make it more about things that are funny to me. (Canadian Facebook interview 2)
One participant also selected a picture with her roommates from a party as her profile photo. However, she mentioned that she has carefully chosen a picture to be appropriate for everyone to see.

I took that with my roommates. It was one of the first parties we had gone to in the beginning of third year. I just thought it was a cute photo because it was three of us and it was from night. I thought it was appropriate for my profile picture too. I don’t want, I don’t like even though I am 20 but I don’t like to have any alcohol in my photos and stuff. Because it doesn’t look professional and my family members on there and I rather them not see a lot of photos like that. (Canadian Facebook interview 7)

Thus, for Canadian respondents, having group pictures as profile pictures signifies not only a desire to be popular and socially accepted, it is also a way to distract from being the focal point in the picture.

4.3.2.1.2. Impact from Canadian Multicultural Context

Since British explorers settled down in the 18th century, Canada became one of the major immigrate-receiving countries. More than 200 ethnic origins were reported in the 2011 census (Burnet & Driedger, 2014).

Although all Canadian participants were born in Canada and spoke English as their first language, most of them tended to have various cultural heritages from their parents or earlier generations, who immigrated to Canada. Jewish cultural connections were found in two participants’ Facebook activities including participating in a Jewish student association and posting pictures from their trips to Israel on Facebook. Another
participant enjoyed communicating and connecting with his family members in Italy and England using Facebook. The following participant revealed that his parents are from China and Hong Kong. He communicates with his cousins in Hong Kong using the Facebook message function.

I was born in Toronto and I grew up in Toronto. And then my parents are from China and Hong Kong. I see Facebook personally mostly as ways interact with people we don’t see. So it will be more for globalization in contacts. In other words, I will use Facebook as a way to easily connect with people that I couldn’t so easily connect with through e-mail or calling. So it’s quick and shallow updates on people, but it’s better than nothing in some ways. So I will use it to message my cousins in Hong Kong or just to find people that I have met at summer camp here. (Canadian Facebook interview 1)

While explaining about her profile page, the following participant clarified that she liked her mother’s hometown Facebook page and now it shows on her Facebook page under the other section of her profile page.

It’s (Tripoli Arkadias) the page for my mom's village she's from and so a lot of my family liked that. They just put it under business but it's actually a town or an area. It's in Greece. (Canadian Facebook interview 11)

Identity building activities of Canadian FB users centered not only around a creating socially favourable identity online, but also the impact from the Canadian multicultural context exists. Next, struggle between segregating professional identity from personal identity is revealed.
4.3.2.1.3. Struggle Between Personal and Professional Identity

Van Dijck (2013) suggested that social media provided sites of struggle for users’ control of online identities. Although Facebook integrated self-expression, self-promotion, and connectivity, its users struggle to shape their personal and professional identity because of its standardized and uniformed platform (Van Dijck, 2013). For the Canadian participants this struggle resulted due to the work prospect culture in Canada.

This study found that the majority of Canadian participants have changed or are planning to change their last names on Facebook because they are afraid of their potential employers checking on their Facebook pages. This practice seems to be very popular among students looking for jobs who prefer not to disclose their Facebook page to their potential employees for precautious reasons. The following participant said she has heard that a lot of people are changing their last names. She couldn’t find her friend on Facebook for that reason.

For the most part it was okay. A lot of people are now actually changing their last names. I am not sure if it is for professional reasons because I heard a lot of employers could search you on Facebook. So when people don’t want to be known then they will change their last names. So when people do that and then I will never find them. So essentially they change to a different person. I thought one name was her last name but now it is a completely different person. (Canadian Facebook interview 2)
Another participant mentioned that she has changed her last name for future job prospect, but she found it inconvenient for her family members and peers working on a group project with her.

Sometimes your employer makes you give your Facebook, so changing your last name doesn’t do anything. I had my last name changed for a short amount of time, I just changed my last name a little bit, but I realized it didn’t really work because my family members might want to find me and people working on projects. I changed my last name to the just first letter and all of a sudden they said “I looked for you and I couldn’t find you” because I made a group for one of my projects for the class. It would have been hard if they couldn’t find me. (Canadian Facebook interview 7)

Although she isn’t sure which part of her Facebook could be inappropriate, the following participant indicated that she would consider changing her online identity to hide from her potential employer.

It (Facebook) is good research for the employers, but maybe in the future I would. I don't know if there's anything that they would see that I wouldn't want them to. Just in case. (Canadian Facebook interview 5)

Next, themes relevant to Korean FB respondents are presented.

4.3.2.2. Identity Building Culture of Korean FB users

The following section offers identity building culture of Korean FB users under three themes: (i) Constructing individual identity to differentiate themselves from others;
(ii) Constructing ideal individual identity; (iii) Constructing individual identity through open emotional expressions. These three themes that emerged are related to building strong individual identity online, to differentiate from others and to achieve ideal self-image.

4.3.2.2.1. Constructing Differentiated Personal Identity

Kim, Lee, and Park are the last names used by nearly a half of total population in Korea. Over 20% of Koreans’ last name is Kim (Zwetsloot, 2009). The 10 most popular surnames in Korea comprise of 64% of the Korean population which shows a much higher concentration than those in the U.S.; the 10 most common surnames there comprise of only 5% of the population in the U.S. (Kim et al., 2014). Historically limiting the privilege of surname to royals and a few aristocrats only until the early 20th century partially contributed to having few surnames (S.C.S., 2014).

Since many Facebook users in Korea have the same last names and first names, the profile page takes an important role in finding the right person when searching for a friend. That’s why it is important, especially for new users to have their face shot for their profile picture, so other users can search that person and add him or her as a Facebook friend. Many of the Korean participants expressed their experience about their profile photos as below.

It is very hard to find a person in Facebook. I asked other people to find my Facebook page to connect with them, but there were so many people with the same name as me. I couldn’t register my e-mail. Many Koreans have the same name as me, so people can find
me with my picture among all other people. (Korean Facebook interview 1)

In the beginning, it was hard for me to add my friends as Facebook friends. I needed some friends to have the “people you may know” tool. First, I had to search my real life friends with their names and there were hundreds people with the same name. So it was very hard for me to find my friends and send Facebook friend requests to them. I could search with e-mail or messenger address, so later I searched with them because I was too lazy. (Korean Facebook interview 4)

For my profile picture, I used to use other painting pictures before but now I have a picture with my face. When I used the other painting picture for my profile picture, some people who were not my Facebook friends were asking whether it was my Facebook page or not. So I changed back to a picture with my face. (Korean Facebook interview 11)

4.3.2.2.2. Constructing Ideal Personal Identity

Korean Facebook users try to construct more ideal online identities than their real life identities based on their wishes and hopes due to their physical and achievement vanity. People with the vanity trait were considered to have “an excessive concern and/or a positive view” of themselves in terms of their physical appearance and/or personal achievement (Netemeyer et al., 1995, p.612). Consumers who possess vanity traits may pay more attention to developing self-identity (Watchravesringkan, 2008). While the notion of vanity may contradict Confucianism which emphasizes modesty and thrift, consumer vanity has been observed among Korean men and women (Watchravesringkan, 2008). Korean consumers showed higher concerns toward their physical appearance than Chinese and Thai consumers (Watchravesringkan, 2008) and Korean men tend to use
more cosmetic products compared to Chinese men (Savage, 2005). The highest number of plastic procedures per 1,000 people was performed in Korea, and one in five women in Korea received surgical or non-surgical plastic treatments in 2009 (The Economist, 2013). Korea has become a plastic surgery mecca famous for highly skilled doctors and top-notch technology (Kim, 2012).

The findings support these understandings. Many of the Korean participants make great efforts on selecting good looking profile pictures including taking pictures and consulting others for their opinions on pictures. A participant said that he chose his profile picture after going through all his pictures and consulting with his girlfriend to find one showing his face nice and clearly.

My girlfriend said this picture is nice. (The background is) Just Bookhan Mountain where I went to take a picture with my friends. I don’t have any other good pictures for my profile that shows my face very well. (Korean Facebook interview 3)

Another participant said that he had chosen his profile photo because he was wearing a suit when he worked as a staff member for a student club orchestra concert.

I am in an orchestra club and the orchestra club holds a concert every semester; one in the beginning of the first semester and one in the beginning of second semester. At that time, I couldn’t participate as a musician because I just got out of my military service duties, but I helped as a staff. That’s why I was wearing a suit and I rarely wear suit, so I took that picture. (Korean Facebook interview 10)
4.3.2.2.3. Constructing Personal Identity Through Open Emotional Expressions

Benevolence, an act of kindness and generosity, is considered to be an important virtue in Korea based on historic Confucianism characteristics and this principle has driven people to restrain their own emotion in front of others and suppress emotional expression (Kim, 2007). Human emotions were believed to obstruct people from pursuing knowledge and truth in Confucianism and therefore non-verbal cues and reading between the lines play a significant role in Korean communication (Kim, 2003). Traditionally Korean people were restrained from expressing their emotions and that is still true in Korea. Interestingly, some Korean participants said Facebook helps them to express their emotion and feelings toward others more freely and they seem to prefer sharing their emotions. One female participant identified herself specifically born and raised in a south-eastern province of Korea and described how social media helps her to express her emotions more freely with her own mother via FB compared to face-to-face communication. People from Kyungsang, a south-eastern province, are well known among Koreans for suppressing their emotions and communicating with others only when necessary.

I am from Kyungsang province where people are not so friendly to each other. However, since I use Facebook I can keep in contact better with not only my friends but also with my family. Those like Facebook and Kakaotalk help me to communicate words that I was too shy to say in person in the past. Mothers also send those words. (Korean Facebook interview 1)

Another Korean participant described how his Facebook friend expressed her feelings for her brother on Facebook.
I have seen someone post that she likes her brother in a joking kind of way in Facebook. I think sometimes it’s easy to communicate things online rather than offline. (Korean Facebook interview 7)

The following participant posted on her Facebook page that she was going through a hard time and was thrilled by many encouraging responses from her Facebook friends.

In the past, one time I had really hard time, that time I had many friends on Facebook. I put up a note saying that I am having very hard time, so please cheer me up. And then, so many people have commented on my post with encouraging messages. I was so happy that time. I think that time about 30 people left cheery comments for me. (Korean Facebook interview 9)

Overall, efforts to differentiate and to build ideal individual identities were dominant phenomenon among Korean FB users. Also Facebook enables them to communicate their emotions more freely without worrying about their local cultural restraints, and to approach their ideal self more closely.

4.3.3. FB Social Networking Culture

Social connection is related to social enquiry, sharing different or new contents with others, and feelings of belonging and bonding (Heinonen, 2011). This section explores social connections of Canadian and Korean users within the context of FB context.
4.3.3.1. FB Social Networking Culture of Canadian FB users

The following section offers social networking culture of Canadian FB users under two themes: (i) celebration of rituals related to school festivity, parties, and family tradition and (ii) sporting, university, and religion related group activities.

4.3.3.1.1. School Festivity, Parties, and Family Tradition Related Rituals

Consumers commonly participate in symbolized and meaningful ritual activities including special holidays and other live events (Tinson & Nuttall, 2010). Special holidays include New Year, Thanksgiving, Christmas, and Halloween and other live events like prom, homecoming, weddings, and graduation.

Originated from a symbolic ritual of transition from youth to adulthood, high school proms consist of dining, dancing, and photographing activities (Tinson & Nuttall, 2010). Another popular ritual for students is Homecoming weekend which is filled with various events that provide opportunities to current students and alumni to reconnect, expend networks, and celebrate their university spirit together (McKay, 2014).

Several participants mentioned their experience with sharing and viewing photos from their own and their Facebook friends’ prom. The following participant recalled that Facebook had an important roll when it comes to choosing her prom dress. The participant and her friends didn’t want to have same dress for their prom night, so they decided to upload their dresses on Facebook as soon as they bought one. Therefore, Facebook was well utilized between high school girls preparing for their prom.
I think Facebook for me was really big during the time of graduation and prom. My school, all the girls were in a group together, so that we could post our dresses so nobody would steal it. We also had other ones trying to figure out who was going to sit where. There were five or six groups related to that. And you leave it once you graduate. (Canadian Facebook interview 11)

Most of the participants have either posted or viewed photos or content related to Homecoming on Facebook. Three out of twelve participants used their pictures with their friends taken on Homecoming as their profile photos. The following two participants described their experience and meanings of Homecoming day to celebrate their university spirit through a sporting event with alumni.

That picture (my profile picture) is me at homecoming, we were losing. That's why I was kind of disappointed. I like Guelph and wanted to show Guelph pride. (Canadian Facebook interview 12)

It (my profile picture) was me and my friends at homecoming two weeks ago. We dressed up for Guelph before the game to show school spirit. I'm just wearing a Guelph shirt. The main thing is the football game. The whole point of homecoming is the alumni coming back to watch the game. They have more seats and everything. I don't know what actual events they have the weekend of, other than the game. A lot of students have parties. (Canadian Facebook interview 1)

Birthday ritual is one of the most commonly celebrated rituals and it includes singing, blowing out candles on a whole cake, and sharing cake with family and friends (Rossano, 2012). On Halloween, a widely celebrated non-religious holiday in North America, children and adults wear costumes, share treats with children in the neighbourhood, and enjoy parties (Belk, 1990).
Several participants described that a lot of content and photos related to their parties with friends have been posted on their Facebook pages. These parties could be to celebrate someone’s birthday, Halloween, the start of a semester, or the end of a semester. One participant posted a birthday party picture and another one from a party as their profile pictures. The following participant explains how she and her friends celebrate Halloween dressing up as popular singers and being a part of a community.

I am convinced on Halloween, that’s all I am going to be seeing for the next week and half because guaranteed it’s just going to be covered. Because that’s the time people dress themselves up and they want to show off. Because you are not going to put big efforts into a costume and just have no one to see it. For Halloween, I am going (to Halloween party) as Amy Winehouse and my roommates are going as Nicki Minaj and Katy Perry. We are putting efforts into our costumes of course we are going to want people to see how much we put into it. Even on homecoming, it shows how you are part of a real community when everyone is wearing the same colour as you. Definitely special events I see an influx of posts for sure. (Canadian Facebook interview 7)

Birthday celebration is a big part of Facebook activity because it automatically sends a notification regarding Facebook friends with an upcoming birthday. All participants enjoyed receiving birthday messages from their Facebook friends, ranging up to about 100 messages. Also, Facebook offers a convenient service for birthday parties on its event menu. Users can create an event and invite many friends at the same time. All the users who get the invitation to an event can see who has accepted the invitation as well. The following participant recalled how her friends incorporated Facebook to celebrate her birthday by making a video clip and posting it on Facebook.

My birthday in first year, my friends made a video clip and sent it to me on my wall and they were all over and brought me cupcakes. So
we took a video of that, just stuff like that. (Canadian Facebook interview 2)

Christmas is a family-oriented and religious ritual which includes a family feast, gift giving, and card giving activities (Freeman & Bell, 2013). Another important live event, a wedding, is considered a special ritual celebrating two individuals’ transition to redefining their lives with their friends and family (Nelson & Otnes, 2005).

Although most rituals were celebrated with friends, the participants stated that they have shared or viewed photos or content related to their family affairs including Christmas dinner and weddings. A few participants also mentioned Thanksgiving and New Year’s dinner. The following participant introduced his family tradition of Christmas dinner.

I know for my Christmas, we get together with my mom's and dad's side of the family, then my immediate family, so my parents and then my sister. We take a lot of pictures and make an album and share it with our whole family so the people in the pictures we tag them. (Canadian Facebook interview 9)

Canadian Facebook users share wedding pictures and content with other users and other users congratulate or comment on those postings. The following discourse shows how one of the participants had viewed her cousin’s wedding picture and liked her photographer on Facebook.

Weddings are kind of cool. My cousin got married this summer, so I liked the photographer because she had pictures of the wedding. I liked her page and could see some of the wedding pictures. It was really nice. (Canadian Facebook interview 8)
4.3.2.1.2. Sports, Academic (University), and Religion Related Group Activities

Facebook groups offer its users the opportunity to share and communicate their interests and opinions with a selected group of friends (Chu, 2011). Facebook groups can be small, secret to others, and the administrators of groups can send mass messages to their members (Chu, 2011).

The majority of Canadian Facebook interview participants tend to enjoy their social life with sporting or social activities including soccer, rowing, basketball, or Frisbee games. The following participant mentioned that he and his university residence friends created a Frisbee group on Facebook to communicate where and when they can play Frisbee together. There are 30 members in the Frisbee group and they play once a week. The members of this Frisbee group tend to extend their real offline life using online Facebook group activities by posting game schedules or other content.

I don't use groups very often, but I'm the captain of our Frisbee team, so I probably post on that once a week. Every single post is me. There are 30 members. This group I know everyone, yeah. We play—I'd say we play once a week. It's usually during the week, like on Tuesdays or Sundays. We kind of play the game, and that's about it. We're all friends, know each other, and hang out on the weekends anyway. (Canadian Facebook interview 3)

Since the participants are university students, most participants did have one or more university related Facebook groups. There are large Facebook groups of their department, college and also university level. At the same time, there are small Facebook groups of four or five members solely dedicated to group projects for a certain course. The following participant explains how his university wide Facebook group help him provide various information regarding courses he is planning to take.
It’s (University of Guelph group) a good one and it's useful for including information like old exams, books, questions about different courses, like how they are, what kind of midterms they have. I was taking a distance-education course, well I'm going to next semester, and I didn't know anything about it at all. I asked there and they were able to tell me. (Canadian Facebook interview 12)

Christian and Jewish student Facebook groups are mentioned among three out of twelve participants. One participant described the Jewish student association group to be more about holiday event groups celebrating Jewish holidays and rituals. On the other hand, the following participant described his Christian community as actively organized and said the group participated online on Facebook and in real life with weekly regular offline meetings of about 50 members.

So a couple of them are related to the Christian communities I am a part of. So most recently I just used this one, which is a Christian community. This one, the Christian community, once or twice a week - at least once a week we meet I would say. I would say it goes a bit of both (bible studies and social activities). For example, their main meeting is weekly dinner. So that would be considered more a social thing. Out of 125, there are about 50 who come every week. So that’s a pretty big number in my opinion. (Canadian Facebook interview 1)

Canadian FB users enhanced their social networking activities by celebrating social rituals related to their university, peers, and family as well as participating in sports, hobbies, or religious group activities on Facebook through offline gatherings.
4.3.3.2. Social Networking Culture of Korean FB users

The following section offers social networking culture of Korean FB users under three themes: (i) celebration of rituals (e.g., achievement related rituals, romance related rituals); (ii) social networking of ‘close-knit groups’ under the influence of Korean cultural norms; and (iii) social networking under unique Korean civic society norms (e.g., military services requirement for young men in Korea).

4.3.3.2.1. Achievement, Romantic, and Humour Related Rituals

Korean Facebook users take pleasure in their achievement rituals on FB. This study found postings of their writings and photos to celebrate their graduation, university acceptance, receiving a scholarship, or getting a job. To date, Korea is a country enjoying its economic growth due to emphasis on education (influence from historical Confucianism philosophy). However, young Koreans have also experienced extreme competition to enter prestigious universities (Kim, 2007). Thus, celebrations of achievements become an important ritual by Korean FB users. The hierarchical Korean culture may also encourage individuals to perceive that achievement and success as a way to distinguish themselves from other people (Lee & Workman, 2014). In a study of consumer vanity in East Asian countries, Korean participants were found to be higher in their achievement vanity than Chinese and Thai participants (Watchravesringkan, 2007).

Thus, educational achievements seemed to be highly valued and worth showing off to others. Many of the Korean interview participants and many postings on FB reflected that as well.
I haven’t done that, but other people post when they get accepted into [prestigious] schools. Once I saw someone post a picture of an acceptance certificate, then 20 others on FB commented to it. (Korean Facebook interview 5)

When people are happy with something, they post and others congratulate them. Recently, I saw someone showed off on Facebook that he/she received a scholarship. (Korean Facebook interview 7)

Also romantic rituals by Korean FB users can be seen among FB postings. Some Korean FB users love to update their status of their romantic relationship by postings various anniversary celebrations (e.g., romantic relationship duration such as 100 days, 1 year, etc). The following interview participant describes various romantic rituals shown on Facebook. Valentine’s Day is also celebrated in Korea among young lovers much like it’s celebrated around the globe, however the celebration is a bit different in Korea (Cha, 2013). In Korea, Valentine’s day is the day women give chocolates to their loved ones to show their affections, and White day is the day men give candies to their loved ones (Kim, 2014). Also, Korean couples celebrate their anniversaries every 100 days rather than every year by exchanging gifts and blowing out candles on a cake (Deboeck, 2013). These unique romantic ritual celebrations are shared and congratulated by Facebook users in Korea.

My friends don’t like Valentine’s Day because most of them are single. They name White day (every March 14th) as “pie” day (which means finished day in Korean). I cannot even mention candy (because my friends don’t have boyfriends, so they won’t receive any candies on White day). They really hate it. Couples exchange postings to each other but they get negative comments from others such as “what are you doing”, “don’t show off”, etc. Some people post 100 days, 1 year, 200, 300, 400 day anniversaries. Valentine postings get negative comments, but people put
congratulating comments for these anniversary postings. I think people congratulate these anniversaries a lot. Facebook has anniversary feature. If I set a date, it sends me an automatic notice. Also, Facebook has status update features such as “in relationship.” If someone changes his/her status to in a relationship, then other people post a lot of congratulatory comments and “like”. For example, I envy you, congratulations, what are you doing, you betrayed me, etc. (Korean Facebook interview 9)

Korean FB users are also involved in humorous rituals. Several Korean participants indicated that Facebook is often used to have fun in a humorous way. For example, some users change their status to “in a relationship” on April Fool’s Day and change it back the next day. The following participant discussed about the playful ritual known as so “robbing Facebook” which is a popular and well known practices to the participants. Most Korean Facebook users seem to enjoy this ritual as a just for fun kind of practical joke.

People rob Facebook often. What it means is that some people borrow their friend’s cell phone and their cell phones have Facebook already logged in. And then, they post something embarrassing, for example, “I am the most handsome”, “I am the most beautiful”, “I did …. today”. Then many other people make comments like “are you crazy?” It happens a lot in my department (university cohort). One interesting thing is that people [who get robbed] don’t remove those postings. If they remove those postings, then it looks dubious (people might think that the proprietor of the Facebook account has posted and removed those postings). So those postings stay for a long time and they are so funny. Sometimes three robbed postings showed up at once like “I like…(person A)” “I like…(person B)” “I like…(person C)”. (Korean Facebook interview 9)

McCracken (1986) suggested that “ritual is a powerful and versatile tool for the manipulation of cultural meaning”. Korean FB participants celebrate rituals within the context of their own cultural context. Korean participants posted many achievements,
romantic, and practical joke related rituals. Korean participants frequently uploading photos or writings of achievement related rituals can be interpreted as a symbol of achievement vanity. Modesty and humbleness are emphasized in Confucianism culture and therefore speaking highly of oneself is considered to be impolite traditionally (Kim, 2003). However, younger generations in Korea tend to show more self-confidence (Kim, 2003) and Facebook features and structures provide those younger generations with opportunities to exhibit their achievement vanity without cultural restriction or reluctance. Also, the discourse of romantic rituals posted and shared on Facebook shows that Korean participants celebrate romantic relationships on Facebook using rituals of their own (i.e. 100 days) or well-known global ritual ins a different way (i.e. Valentine’s day) accommodating global influence and local culture at the same time.

4.3.3.2.2. Social Networking of Close-knit Groups Under The Influence of Korean Cultural Norms

Cultural dynamics and norms need to be contextualized to research consumption culture of communities (Askegaard & Linnet, 2011). Networking of close-knit groups (e.g., regional ties, educational cohorts or interest groups and beyond) of Korean FB users are offered next.

*Networking of close-knit groups such educational cohorts, or interest groups:* Many of the Korean participants described their Facebook activities as highly related to their general interest groups such as student clubs for jazz, orchestra, astronomy, etc. One participant stated:
I participate in the Jazz society club which is a university wide student club. Someone from that club made it (Korean university Jazz society club logo) for me, so I use it as my profile photo. (Korean Facebook interview 4)

The following response from one interviewee indicates that the majority of his Facebook friends are from his interest club as well.

70% are people from orchestra club and 20% are department people, 5% are from church, and the remaining 5% are others from military service or elementary school. I actively participate in the orchestra club, so I have many friends from there. (Korean Facebook interview 10)

This social networking consumer culture has been recognized by marketers as well. In a previous study, Korean web authors were found to express themselves indirectly by offering interlinks to special interests (Kim & Papacharissi, 2003).

*Networking with regional ties:* Even though the influence of globalization resulted in stronger individualistic values in Korean society, the emphasis on group values based on traditional ties of social networking still strongly exists (Kim, 2003). When developing group networking, Koreans focus on their connections based on their close-knit groups such as having the same regional ties or belonging to the same education cohorts (Kim, 2003). Well organized associations are exclusively available only for individuals from the same hometown or school. These associations offer very important social networking opportunities for their members in terms of getting information to be successful in university and even getting jobs after graduating. The associations include members from first year students to fourth or fifth year students and often provide connections to even graduated members by holding regular meetings. This kind of social
networking is considered very important for individuals living in a competitive society to be successful in their academic and professional career.

In this study, several Korean participants indicated that they regularly participate in their school alumni associations or their regional associations through offline meetings or Facebook group pages. The following participant describes one of his Facebook groups organized for students from his hometown, Jeju Island.

This group is for students who came from the same hometown, Jeju Island. We have a few offline meetings each semester and around 20 to 30 students show up for offline gatherings. (Korea Facebook interview 12)

These regional groups consist of members who belong to the same university and came from the same hometown. These groups tend to hold regular meetings once or twice a semester and often include members who already graduated from the same university. It seems Korean participants displayed well structured and well organized group activities based on their regional ties and academic cohorts. Findings also indicate similar networking structure for similar interest groups.

*Networking beyond close-knit groups under the influence of seniority value (e.g., recognizing age or status differences):* This study found that Korean culture norms of seniority or hierarchical relationships influenced Korean Facebook users’ consumption patterns. Korean participants showed different communication styles between friends who are their age and friends who are older or hold more seniority than them. In Korean culture, age differences as well as different positions of seniority play a key role in how people interact with each other. For example, a student that belongs to the cohort of first
year students in his or her university would refer to other first year students as Dong-gi (colleague) and others second or higher year students would be referred to as seniority in status.

This study found evidences that many of the Korean Facebook users discussed the need to have cautious and respectful relationships and interactions with different user cohorts. For example, students in Korea who got into an university in 2012 would identify themselves as class of ‘12 and need to show respect to anyone who is in class of ‘11 or earlier. It is very crucial in Korean culture to respect the society norms relating to different age or seniority cohorts in their community. The following is an excerpt from an interview respondent describing his relationship with different cohorts on Facebook.

Sometimes I don’t feel comfortable [because of my school seniors]. A few times, I posted something and if I see some school seniors not very happy about it, then I deleted the posting and apologized to them. (Korean Facebook interview 10)

Kim (2007) pointed out that Confucian culture has historically been shown as a rigid, age hierarchical society that considers elders as are wiser than younger members, regardless of other factors, and treat them respectfully.

4.3.3.2.3. Influence from Civic Society Norms (Military Services Requirement for Young Men) in Korea

Social norms are relevant to members of a society and formed and manifested as everyday social context (Askegaard & Linnet, 2011). The discourses of Facebook usage related to military services are quite unique to Korean participants. Due to long lasting
results of war as well as being a divided country, Korean civic society has some unique requirements of its people. Healthy Korean men must complete 21 months of compulsory military services and that can be an example in this regard (Harlan, 2011). Thus many Korean male students are required to participate in their compulsory military services during their tenure at their university. For them, Facebook became their only means of communicating with friends outside of military service. They became Facebook users during their tenure at the military. In addition, other Facebook users benefit from the instant messaging feature on Facebook because they can talk online to their friends participating in military service.

Many of the Korean participants shared their experience using Facebook messaging with their friends in military services. The following participant elaborates on her use of the message feature with her friends in military services.

Recently I use it a lot (to connect) with friends in military services. They seem lonely. They have a cyber information room which is a kind of paid internet café. They use only Facebook, so I communicate with those friends who are there using the message feature. (Korean Facebook interview 9)

Another participant said that he started using Facebook last year because his friends recommended he use FB during his military service.

Last year I was doing my military service duties and there are places like an Internet café there. Whenever I talk to my friends they suggest I use Facebook and they told me Facebook is similar to Cyworld and it will be fun to use. So I have been using Facebook since last winter. (Korean Facebook interview 10)
This civic and social norm influences Korean participants’ Facebook usage of messages and resulted in them remaining Facebook users even after completion of their military services.

Social networking culture of Korean FB users was built through celebration of achievement, romantic, and humorous rituals as well as tightly organized close-knit groups based on hometowns, schools, and cohorts. Compulsory military duties among young male Koreans also influenced their FB social networking activities.

4.3.4. Building Brand Relationship and Brand Consumption Culture

The brand relationship theory was developed based on a phenomenal bond between individual consumers and brands (Fournier, 1998). This theory was further expanded to social brand engagement to include the relationship between multiple consumers and brands and is defined as “meaningful connection, creation and communication between one consumer and one or more other consumers, using brand or brand-related language, images and meanings” (Kozinets, 2014, p 10).

4.3.4.1. Brand Engagement Culture of Canadian FB Users

The following section offers brand engagement culture of Canadian FB users under three themes: (i) Technology and hobby related brands and products, (ii) Addictive and love hate relationships with the Facebook brand, and (iii) Discourse about global and local brands.
4.3.4.1.1. Technology and Hobby Related Brands and Products

By conspicuously consuming socially visible products and services, people tend to gain meanings of achievements and differentiations from others (Mowen, 2004; Richins, 1994). Innovative technology or electronic products are well suited for symbolic consumption products because they are visible, variable in ownership, and personalizable (Holman, 1981). Possession of these innovative technology products could contain meanings of extending self-image of competitive people and representing superiority of those competitive people over others (Belk, Bahn, & Mayer, 1982).

All Canadian participants recalled seeing technology related brands especially Apple products including the iPhone and MacBook on their Facebook pages posted by their Facebook friends. Apple was recognized as the world’s most valuable brand in 2015 and has many loyal customers worldwide (Forbes, 2015). Other phone related brands, including Samsung, Blackberry, Nokia, and Android were also revealed. Several participants also mentioned that when a new product was introduced there were more postings about that particular product. For example, when the iPhone 5 was released, there were many postings about that phone. The following participants talked about their experience of seeing Facebook content related to the new iPhone release.

Yeah, when the iPhone 5 came out I saw a lot of people posting a picture of the box. Or people started Instagraming because they got it. I saw that. (Canadian Facebook interview 11)

It’s kind of interesting. Even if someone just likes a photo, I can show you mine, it’s obvious it’s taken on a MacBook because its features that are exclusive to MacBook and Instagram say photos are taken from Instagram. It’s very clear that I am using an iPhone. You know that was with camera. This was taken with my MacBook.
You can tell that colouring is exclusive to them. This also was taken with it exclusive colouring. So really you can tell someone took it with MacBook because usually it’s a good quality camera and everything. But definitely when people got their iPhones and even shoes and just anything, at least once a day you will probably see something. (Canadian Facebook interview 7)

4.3.4.1.2. Addictive and Love Hate Relationship with Facebook Brand

Brands blend into systems consumers create to enhance meanings of their lives (Fournier, 1998). Especially as a brand that millions of users post and share their stories and photos of their daily lives, Facebook takes a large part of users’ self-expression and meaning creating activities (Debatin et al., 2009).

All Canadian participants started using Facebook since they were in high school or even earlier. For the question asking about their relationship with Facebook or how Facebook changed their lives, some participants indicated that Facebook is a convenient way from them to do their social networking and to connect with people they know. The following participant explains her relationship with Facebook as a more addicting relationship since she spends a lot of times reading and posting pictures.

My relationship with Facebook is rather addicting I can’t log on to my computer without checking Facebook first even if I don’t mean to I just go to it right away without even realizing. I still don’t post statuses but I would upload some meaningful pictures and get in contact with friends I don’t text necessarily on the chat and stuff. Even if I’m not commenting all the time but still I’m looking on Facebook quite a bit I would say. (Canadian Facebook interview 2)

Another participant describes her relationship with Facebook as a love hate relationship. She enjoys looking at her Facebook friends’ pictures and posts. However,
sometimes she doesn’t like some of the information or pictures posted on Facebook and it’s hard for her to remove them because she is conscious of her peers.

It is a love hate relationship because on the one hand it’s really fun to look at friends’ pictures and sometimes something interesting going on. At the same time, it’s kind of weird because there is a lot of stuff on there and sometimes if I am in a picture I don’t want to be in then I have to jump on to my computer. Now I can choose whether I want to be in it in the first place but photos are still there. For example, if I am in a party someone will take a group photo and if I blinked in the photo, then I don’t want to be in that photo and sometimes if I don’t tag myself in it then people will say “oh no come on it’s a cute photo”. That’s my biggest problem. Just a lot of information is there. (Canadian Facebook interview 7)

4.3.4.1.3. Discourse about Global and Local Brands

Many scholars investigated the relationship between global and local brands and although local brands are advantageous in local variation, global brands establish and enhance the general system (Askegaard & Csaba, 2000; Askegaard, 2006). Kipnis, Broderick, and Demangeot (2014) argued that ‘western’ and ‘global’ should not be interchangeably used because many global brands are emerging from non-western countries and carry meanings of ‘globalness’ rather than western or American culture specific associations.

When asked if they see more global brands or local brands, Canadian participants came up with a few different answers. This may be because Canadian participants easily mix global brands and local brands because many global brands are from Canada or North America. The following participant explained that he considers Canadian or North American brands as local brands.
I would say local, more Canadian or North American products. Here on the ads you get sponsored it's mostly Canadian or Duracell or American Express, stuff along those lines. There’s never a car ad. Apple is global but you do see a lot of people talk about Apple. (Canadian Facebook interview 3)

On the other hand, some participants consider local brands as stores or festival near their city or region. The following participants recalled seeing mostly global brands and only a few local brands.

Probably I see more global brands (on Facebook). The global ones are the ones that more people know about. The local brands, I do see the odd time, my one friend's mom does photography. She has her own page and people like it. That's local. There is some local but overall it's more global. Everything is global now. There are less and less small successful businesses. It's mostly global, I'd say. (Canadian Facebook interview 6)

The following participant also recalled seeing posts about a lot of global brands including iPhone and Blackberry and local Oktoberfest events. She also recognized that Blackberry is a local brand because it’s located in Waterloo, Canada, and at the same time it is a global brand.

I think it’s definitely a very big mix. Because obviously a lot of times I will see a lot of people saying my iPhone, Blackberry. Actually Blackberry is pretty local because it’s Waterloo. But, still it’s a global brand. Local brands are more restaurants and clubs. I am going to Oktoberfest tonight and that’s a Kitchener thing, so that’s quite local. People will post about that for sure. (Canadian Facebook interview 7)
Technology and hobby related products were mostly found in Canadian FB users for brand engagement activities and conspicuous consumption reasons. Close relationships and engagement with the Facebook brand and discourse regarding local brands were discovered.

4.3.4.2. Brand Engagement Culture of Korean FB Users

The following section offers brand engagement culture of Korean FB users under two themes: (i) conspicuous global brand usage and local brand promotion and (ii) emotional relationship with the Facebook brand.

4.3.3.2.1. Conspicuous Global Brand Usage and Local Brand Promotion

Conspicuous brand usage was defined as consumers using favourable brands to attract attention from other observers (Ferraro et al., 2013). Conspicuous consumption is also closely related to achievement vanity because individual achievement is likely to reflect success and status (Netemeyer et al., 1995; Watchravesringkan, 2008).

Most Korean participants preferred unique and expensive global brands for conspicuous purposes. The Korean participants tend to post pictures of their new possession of conspicuous global brands, for example electronic products such as smartphones and hobby related products such as cellos and cameras. The following respondent says that Korean Facebook users tend to post pictures or message mostly about unique foreign brands and prestigious global brands.
Brands people post are similar and mostly from global companies. People mostly post when they buy more expensive products. Honestly, I won’t show off cheap stuff or going to the university cafeteria. That’s why I tend to see foreign brands more often. (Korean Facebook interview 11)

On the other hand, local brands were well known to the Korean participants for providing various promotions on Facebook. Many Korean participants mentioned that local food or restaurant brands posted on their Facebook including Smoothie King, Patbingsu (Korean red bean sherbet), chicken etc. The following participant explains postings about a fast food restaurant which is popular for new style chicken products.

I see a lot of brands related to food. People post restaurants they go to, and then I feel like I wish I could go there too. I see a lot of green onion chicken pictures. There is a new chicken product with green onions from “Crazy green onion chicken restaurant.” We like to eat it as a night snack, so that brand sometimes comes to Facebook. (Korean Facebook interview 9)

They are familiar with local brand community promotions and often pressed “like” because of promotions. A local burger store located near the participants’ university was often mentioned by several interview participants for their success in Facebook promotion and now the brand is well known to some Facebook users living or working far from there.

It’s not really a brand, but I thought it’s very good. There is a Youngchul burger page in Facebook and they had a promotion event a while ago. If people share and like the page, they could get a chance to win burger gift certificates through a draw. A lot of people in my university like that event and commented on it. One of my friends saw it and commented and shared it. If it was an offline promotion, they would have put up some posters which is not that effective. They just posted an event picture in Facebook without any other efforts. One professor asked me to research on SNS and I
found out the Youngchul burger event got 600 “Likes” and 180 comments in Facebook. These numbers simply cannot be achieved with analogical marketing. The store is near our school, but people who are not near here also pressed “like” and I thought this was a very nice way of promotion. (Korean Facebook interview 10)

Another participant also talked about a local bar promotion on Facebook which offers price discounts for posting pictures from the bar on Facebook.

I have seen a promotion from a bar called Juyuso. If any customer posts pictures of himself/herself drinking in that bar on its Facebook page, he or she will get some discount. I haven’t posted any pictures there but I got some discount for just registering. (Korean Facebook interview 12)

4.3.4.2.2. Emotional Relationship with Facebook Brand

Unique and intimate relationships are established between the Facebook brand and some Korean participants. The following participant describes her relationship with Facebook as very close. It continuously helps her to feel less lonely. She is lonely because she is away from her family, but through Facebook she gets encouraged by others and is able to connect with her friends.

It prevents me from being lonely and I can rely on…I feel I am not alone…I live in residence, so I was homesick before, but I don’t have that this year because of Facebook. When I post that I am having a hard time, then my friends post comments to cheer me up. I like it because I have friends like that. (Korean Facebook interview 9)

Another participant explains that Facebook is a safe space for her to express her thoughts without worrying about them spreading too far.
When I think of Facebook, literally I think of face pictures. I feel safe because it’s a closed space where I can communicate my thoughts to limited people. I feel safe because I built my territory, so I can control anything in it. (Korean Facebook Interview 1)

There are a few participants who consider Facebook as their daily diaries where they can record or arrange their thoughts by going through their Facebook page.

Since I use Facebook every day, I feel like it is some kind of messaging service, but not exactly messaging. It’s my personal space to share, but still it is comfortable. I usually open Facebook at night after finishing all my daily stuff. I end my day with Facebook and fall asleep after using it. (Korean Facebook interview 2)

More global brands and products were posted and shared among Korean FB users for conspicuous purposes. Technology and hobby related brands and products were the most popular products. Emotional linkage with Facebook and discourse about various local social media brands were revealed.

4.4. Summary of Findings

Preliminary Facebook attribute analysis was first conducted to investigate consumers’ preferences toward Facebook attributes using discrete choice analysis. Next, Facebook profile pages were analysed to explore meanings of personal user pages that are open to public. Then, the meanings of consumption and personalized experiences of Facebook consumers reflecting global culture and their social or cultural background were discovered through semi-structured in-depth interviews.
Firstly, this summary section offers (i) summary of preliminary FB attributes analysis, (ii) summary of FB profile page findings, and (iii) summary of FB users in-depth interview findings. Highlights of similarities and differences between Canadian FB users and Korean FB users will be offered.

Secondly, an overall summary will be presented. The overall summary will offer how these three phases of findings are connected/supported to one another.

4.4.1. Phase One Summary: Preliminary FB Attributes Analysis Findings

This section offers a summary of preliminary analysis of Facebook attributes. Table 9 has the results of relative importance and range of Facebook attributes selected after the Best-Worst survey was conducted.

Table 9 Relative importance and range of FB attributes

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Range</th>
<th>Relative importance</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Canada</td>
<td>Korea</td>
<td>Canada</td>
</tr>
<tr>
<td>Profile</td>
<td>0.137</td>
<td>0.282</td>
<td>5.48%</td>
</tr>
<tr>
<td>Privacy features</td>
<td>1.157</td>
<td>0.868</td>
<td>46.18%</td>
</tr>
<tr>
<td>Photo/Video</td>
<td>0.017</td>
<td>0.010</td>
<td>13.54%</td>
</tr>
<tr>
<td>Friends</td>
<td>0.030</td>
<td>0.254</td>
<td>0.70%</td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>0.339</td>
<td>0.131</td>
<td>1.21%</td>
</tr>
<tr>
<td>Groups</td>
<td>0.084</td>
<td>0.001</td>
<td>3.33%</td>
</tr>
<tr>
<td>Wall</td>
<td>0.732</td>
<td>0.632</td>
<td>29.23%</td>
</tr>
<tr>
<td>Message</td>
<td>0.009</td>
<td>0.075</td>
<td>0.34%</td>
</tr>
</tbody>
</table>

* P-value significant at 99% confidence level
**P-value significant at 90% confidence level
Personal identity related attributes include the profile, the privacy features, and the photo/video attributes. The privacy features attribute was the most preferred attribute for both Canadian and Korean participants. However, the profile attribute was more preferred by Korean participants than Canadian participants, and this result may suggest that self-presentation and differentiating users’ identity online may be more important to Korean participants than Canadian participants. The Canadian participants were found as having a stronger preference for the photo/video attribute more than Korean participants. It may indicate them as more socially active individuals.

Attributes closely related to social networking culture are the friends, the groups, the wall, and the message attributes. Among these attributes, the wall attribute was the second most preferred attribute for both Canadian and Korean participants. The wall and the friends attributes didn’t show significant difference between the two groups. However, groups and messages attributes were significant at 90% confidence level. Message attribute were more preferred by Korean participants than Canadian participants. This may be because most Korean participants have friends who are serving in compulsory military services and Facebook messaging service provides rare opportunity to connect them. Groups attribute was more important to Canadian participants than Korean participants maybe because it is helpful in building socially preferable group identity for them.

The brand/community attribute is the only attribute related to brand engagement culture. The brand/community attribute was considered to be more important to Korean participants than Canadian participants. This maybe because compared to Canadian FB
context, there are many local brand promotions available for Korean FB users on their Facebook context.

4.4.2. Phase Two Summary: FB Profile Page Analysis Findings

This section offers a FB profile page findings summary. Table 10 has four sections, profile picture, activities, interests and other. Highlights of similarities and differences between Canadian and Korean FB users are presented.

Table 10 Summary of FB profile page findings

<table>
<thead>
<tr>
<th>Section</th>
<th>Canadian</th>
<th>Korean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile picture</td>
<td><em>With their friends and family (38%)</em>&lt;br&gt; <em>Alone (20%)</em>&lt;br&gt; <em>Face or head shot (16%)</em>&lt;br&gt; Unique visual effect (18%) with animated characters, animals, and objects</td>
<td><em>Their face or head shots (70%)</em>&lt;br&gt; Unique visual effect (16%) with images of animated characters, pets, scenery, and objects.</td>
</tr>
<tr>
<td>Activities</td>
<td>Most frequently mentioned: Guelph, university, and soccer&lt;br&gt; General activities: Hockey, basketball, baseball, snowboarding, riding, and singing</td>
<td>Most frequently mentioned: University and club&lt;br&gt; General activities: Student, <em>sleeping</em>, soccer, contest, national, Korea, basketball, movie, books, science, Seoul, and reading</td>
</tr>
<tr>
<td>Interests</td>
<td><em>Most popular: Music</em>&lt;br&gt; Other interests: Hanging out with friends, animals, basketball, cooking, family, singing, food, and football</td>
<td><em>Most popular: Sleeping</em>&lt;br&gt; Other interests: Advertising, Korean, money, movie, music, soccer, travel, theatre, walking, and geography</td>
</tr>
<tr>
<td>Other</td>
<td>Universities, student clubs, high school, celebrities, and</td>
<td>Universities, student clubs, high school, celebrities, and</td>
</tr>
</tbody>
</table>
Overall, both Canadian and Korean users utilized Facebook profile pages to build their favourable identities and express their favourite interests, activities, and brands. The profile picture is an important element of identity building for FB users before connecting with others. Interestingly, Korean Facebook users tend to limit their profile pictures to similar to passport style pictures, showing only their head and shoulders, while Canadian Facebook users tend to post different styles of profile pictures (especially with friends and family) to express themselves in creative ways.

In terms of social networking culture, the participants were highly engaged with their university and hobby related groups. However, competitive characteristics of Korean society have reflected on Facebook activities and sleeping (indicating the lack of or the unfulfilled desire for sleeping) is the most mentioned interest among Korean informants. Canadian informants mainly mentioned music as the most popular interest followed by hanging out with friends, animals, and different sports. In terms of brand
engagement culture, Canadian social media consumers tend to show North American and Canadian specific cultural influence (including social and political movements for youth), while Korean social media consumers tend to depict more local brands such as Uniqlo Korea, Olleh, Kyobo bookstore as well local cultural influence in politics and social movements.

4.4.3. Phase Three Summary: In-depth Interview Findings

This section offers some highlights from in-depth interviews findings. Table 11 has three sections; identity building culture, social networking culture, and brand engagement culture. Highlights of similarities and differences between Canadian FB users and Korean FB users are presented.

<table>
<thead>
<tr>
<th>Table 11 Summary of in-depth interview findings</th>
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</thead>
<tbody>
<tr>
<td><strong>Motivation for joining FB</strong></td>
</tr>
<tr>
<td><strong>Identity building culture</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Social networking culture</strong></td>
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<td></td>
</tr>
</tbody>
</table>
Canadian participants first started using Facebook while they were in high school several years ago to connect with their friends already on Facebook; Facebook was the first social networking site they used. On the other hand, most Korean participants joined Facebook just a couple of years ago and had experience using various other local social media sites.

While Canadian participants tend to portray themselves to be more socially favourable using group profile photos, Korean participants focus on constructing their individual identities to be distinctive and to create an ideal self. Canadian participants frequently posted materials from rituals with their social groups such as university, peers, and family. Korean participants often exhibited rituals related to achievement vanity celebrating their individual achievement through their postings. Compulsory military services for young Koreans influenced Korean participants’ FB social networking activities.
Technology related products were the most preferred products by both Canadian and Korean participants. However, Korean participants recognized postings related to conspicuous consumption more often than Canadian participants. For conspicuous consumption, Korean participants shared content related to prestigious and unique global brands. They also provided abundant discourse about local brand promotions on Facebook to encourage consumers to engage with brands online.

4.4.4 Overall Summary of Findings

An overall summary is presented. The overall summary will offer how the three phase are connected to/support one another.

This research revealed the group oriented, socially favourable identity building efforts for Canadian informants. Canadian respondents preferred the photo/video attribute that may be crucial in creating a socially desirable identity using profile photo and other photos/video. Also, Canadian participants were found to have multicultural backgrounds and discussed struggle in building different personal and professional identities online.

Meanwhile, differentiated and ideal identity building tendency was discovered for Korean FB users. Korean respondents prefer the profile attribute more than Canadian respondents. Therefore, identity building culture of Korean users centered around distinguishing themselves from other users to stand out of crowds and try to better communicate their emotions online than they do face-to-face, and to close the gap between their real self and ideal self. Also, sleeping was revealed as the most mentioned
interest among Korean users in the profile page analysis and this may because of the competitive Korean social environment.

As part of social networking culture, Facebook helped Canadian participants with celebrating social group related rituals (i.e. Homecoming, prom, Halloween, Christmas, etc.) and Korean participants with sharing individual achievement (i.e. graduation, scholarships, getting a job, etc.). Tendency of achievement vanity among Korean participants may be related to competitive social environments in Korea. This study found different cultural background influences between Canadian and Korean participants’ Facebook activities. Canadian informants showed great interest in sporting and outdoor activities, while Korean informants actively participated in social networks of close-knit groups based on their hometowns or school cohorts. Compulsory military services for young Korean men also influenced Facebook activities of Korean informants.

Brands and products were closely embedded into Facebook activities and some Canadian and Korean participants developed emotional attachments with the Facebook brand. Technology related products were the most preferred products on Facebook by both Canadian and Korean participants. However, Korean participants also revealed that prestigious global products were often used for conspicuous consumption reasons. Korean participants also revealed that many local brands offer promotions on Facebook to engage customer and preferred the brand community attribute more than Canadian users. Korean participants also provided abundant discourse about their experience with many other local social media brands.
5. Discussions

Technology has been rapidly developed and evolved in terms of manufacturing products, transportation, communications, and many other fields. Therefore, technology has changed individuals’ personal, professional, and social lives, and has added convenience at home and at work. How people communicate with each other, connect to each other, and building social relationships with each other are also included among all these changes (Turkle, 2011; Belk, 2013).

Social media became the most popular global phenomenon. Sharing views, photos, and information with hundreds of other people who are connected to one social network is easier than ever before. The rapid increase of consumers’ social media activities on blogs, social networking sites, and virtual social worlds are shifting the landscape of media and marketing (Heinonen, 2011). While using social networking sites, consumers create their extended self (Belk, 2013). Social media also provides its users with social connection in terms of social surveillance, staying in touch, being up-to-date, and social networking (Heinonen, 2011). Consumers communicate and engage with brands on social media using brand communities, blogs, and polls to gain social, entertainment, and economic benefits (Gummerus et al., 2012).

Facebook provides a standardized structure for its users to develop their desired online identities (Zhang et al., 2010), interact with their social connections (Wilson et al., 2012; Heinonen, 2011), and engage with brand communities (Gummerus et al., 2012; Naylor et al., 2012). Facebook users present their identities by adding their information to standardized fields of their profile pages, and cultural norms may influence how users portray themselves online (Wilson et al., 2012). Facebook supports maintaining social
relationship and creating new interactions among users sharing similar interests (Ellison et al., 2007). In addition, Facebook brand communities allow users to engage and interact with brands by liking or sharing the brand pages with other users in their social network (Gummerus et al., 2012). In this study, how FB has been assigned meanings and consumed in similar and different ways by two FB user groups, Canadian and Korean FB users, is found. The next section offers the discussions in response to the research questions first and then discussions in response to broader theoretical considerations are offered last.

5.1. Discussion in Responses to Research Questions

The primary objective of this research is to explore how consumers create and present their social media identities in the era of contemporary globalization by reflecting the global consumption culture as well as their own social and cultural backgrounds onto global social media context. The following main research question was addressed in this study to fulfill the research objective.

♦ How do (i) Canadian and (ii) Korean FB consumers create and portray their social media identity reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

In addition, the following research questions were addressed in this study.
How do Canadian consumers and Korean consumers utilize Facebook within the context of identity building culture? How do they build and portray their identities? What would be the differences and the similarities reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

How do Canadian consumers and Korean consumers utilize Facebook within the context of social networking culture? What would be the differences and the similarities reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

How do Canadian consumers and Korean consumers utilize Facebook for brand engagement and consumption? What would be the differences and the similarities reflecting the global social media consumption culture as well as their own social and cultural backgrounds?

The following narratives of Canadian and Korean FB users consumption culture addressed the main research questions. One can vividly see how the global social media cultural context has been exposed to influences from different local cultural contexts.

5.1.1. Narrative of FB Consumption Culture of Canadian FB Users

The world’s second largest country located in North America, Canada, is well known for its multiculturalism, beautiful landscape and natural resources such as oil, gas, and uranium. Although living in highly industrialized society, Canadians are famous for
their self-effacing, modest, and endearing characteristics enjoying outdoor activities including skiing and canoeing (Cha, 2014).

Figure 21 reflects consumption culture of Canadian FB users and offers a way to interpret their social media identities. It portrays elements such as motivations to join FB, profile page self presentations and three cultural elements of FB (personal identity building, social networking and brand engagement cultures). The influences from global FB culture and Canadian social and cultural elements are also acknowledged.

First, motivations for joining FB are presented. For Canadian FB users, Facebook was their first social networking site that they have experienced. They first started using it when they were in high school to mainly connect with their friends in real life and not to miss out on what is happening around them. That seems to reflect global FB consumption culture.

Their motivations to be connected to their friends led them to start using FB and their first action was to build their profile page. Building and presenting favourable social identity using group pictures and their favourite sporting and outdoor activities seems to be very important for Canadian informants. Discourse about building their professional identity for their potential employers differently from their personal identity offers their own unique FB cultural context. Multicultural elements were also found in their identity presentation reflecting social influence of ethnic diversity of Canadian society. Their social network activities include communicating with a large number of friends up to 1,300 and various university related and small social Facebook groups. A large number of postings come from their exciting experience with school related (i.e. prom and
Homecoming) and special holiday rituals (i.e. Halloween, Christmas, and St. Patrick’s Day).

Several Canadian informants described their relationship with Facebook brand as addicting or love hate relationship because they cannot control what other people post. Also, Canadian informants love to engage with innovative technology brands (i.e. Apple and Samsung) and hobby related brands (i.e. Cannon cameras and ski equipment) by sharing photos and postings especially when a new product comes out to the market. Furthermore, they have different ideas about what global and local brands are, but they seem to connect more with global brands that were posted on their FB pages. Discourse about global and local brands emerged as well. They seem to have their own perspectives on distinction between global and local brands. Some participants considered all brands they see on Facebook are local brands because those brands come from North America including Apple.
Figure 21 Canadian FB consumer culture and social media identity

Canadian FB Consumer Culture

Motivation for Joining FB

Self-expression: using profile pictures, favourite activities

Needs for connection and Fear of Missing Out (FoMO)

Social connection: Fear of Missing Out (FoMO)

Various styles of profile photo selection
Passion for sports and outdoor activities

Profile page self presentation

Constructing group identity
Multicultural background
Struggle in shaping personal and professional identity

Building identity: personal identity and social identity

Social group related rituals
Sporting, university, and religion related group activities

Brand engagement: with innovative technology brands and with

Technology and hobby related brands and products
Addictive and love hate relationship with Facebook brand
Discourse about global and local brands

Brand engagement Culture

Global marketplace culture and technological influence

Canadian Social, cultural, and technological influence

Needs for connection and Fear of Missing Out (FoMO)

Self-expression: using profile pictures, favourite activities

Social group related rituals
Sporting, university, and religion related group activities

Building identity: personal identity and social identity

Social connection: Fear of Missing Out (FoMO)

Needs for connection and Fear of Missing Out (FoMO)

Passion for sports and outdoor activities

Profile page self presentation

Constructing group identity
Multicultural background
Struggle in shaping personal and professional identity

Building identity: personal identity and social identity

Technology and hobby related brands and products
Addictive and love hate relationship with Facebook brand
Discourse about global and local brands

FB Social Media Identity
5.1.2. Narratives of FB Consumption Culture of Korean FB Users

Based on Confucianism and Buddhism ideologies, Korea has experienced rapid economic development and social changes for the last a few decades without much of natural or agricultural resources (McGlade, 2014). In 2014, Bloomberg ranked Korea as the first country in its Global Innovation Index after comparing several aspects including research & development intensity, productivity, patent activity, etc. (Lu & Chan, 2014). Koreans work the longest hours per week among OECD countries and the residents in Seoul sleeps less than 6 hours per night, which is the least hours of sleep compared to residents in any major city in the world (Cha, 2014). Internet and smartphone penetration rate in Korea is one of the highest in the world and several Korean high-tech companies including Samsung, LG, and Hyundai successfully transformed as giant high-tech global companies.

Figure 22 reflects consumption culture of Korean FB users and offers a way to interpret their social media identities. It portrays elements such as motivations to join FB, profile page self presentations and three cultural elements of FB (personal identity building, social networking and brand engagement cultures). The influences from global FB culture and Korean social and cultural elements are also acknowledged.

First, motivations for joining FB are presented. Most Korean participants have started using FB when their friends moved from other Korean social networking sites such as Cyworld and NateOn a few years ago.

When presenting self, Korean participants used head shot styled profile picture because they need to distinguish themselves from many other users with the same Korean
name. They create and present their ideal identities by carefully selecting their profile pictures and expressing their emotion more freely than face-to-face communications that are bounded by local culture. Constructing differentiated ideal identity online may be a reflection of competitive Korean society to better perform than other individuals. Interestingly enough, sleeping as the most mentioned interested activity among Korean participants and this may also be a result of competitive social environment. They celebrate individual achievement vanity related rituals the most such as receiving scholarships, university acceptance, and getting a job. Facebook offers them with the opportunities to present their achievements and to express their emotions better than they do in their real life. These activities have been traditionally discouraged by Korean culture that emphasizes group harmony rather than individuals’ achievements or emotions. Korean informants enjoy close relationship with their close-knit group, but they are sometimes discouraged from posting certain content because of their senior figure (i.e. older in age, earlier cohorts) FB friends. FB message services provide rare opportunity for Korean informants to communicate with friends who are serving in compulsory military services.

They are conscious of postings of prestigious global brands and familiar with various promotions of local brands. Korean participants often discussed small businesses near the university such as restaurants and bars using various promotions on FB brand communities. Some participants used the term ‘foreign brands’ instead of global brands and this may be viewed as distancing non-local brands from local brands.

Some participants are emotionally attached to Facebook brand because Facebook provides the opportunities for them to connect with somebody any time when they feel
lonely being away from their families for their university studies. The other participants consider Facebook as safe space to express themselves and record their daily lives.

Figure 22 Korean FB consumer culture and social media identity
5.1.3. Comparative Insights: FB Consumption Culture of Two FB Consumer Groups (Canadian and Korean FB Users)

This section offers comparative insights of how Canadian and Korean FB users similar or different in their consumption culture (including personal identity building, social networking and brand engagement cultures) and addressed the remaining research question. Specifically, Figure 23 combines the understandings from the two previous sections and illustrates comparative view of Canadian and Korean FB consumer cultures.

In brief, the participants from Canada and Korea were first motivated to join FB for social connection and that resulted in creating their own profile pages for self-presentation purposes. In profile page settings and especially in the creation of profile pictures, this study found some differences due to the influences from their own respective cultural context. In addition, this study found the participants building three sub-consumption cultures on Facebook (identity building culture, social networking culture, and brand engagement culture) reflecting similar as well as different behaviours. Finally, broader concept of social media identity can be perceived for both Canadian and Korean FB users with the combination of all these elements.

Overall, Canadian and Korean FB consumer culture are found as influenced by their distinctive local culture and overall impact from the global social media culture. These findings indicate that the standardised FB features can be consumed in similar as well as different ways by its global consumers. In other words, this study exemplifies the blurred as well as some flavour of self/other boundaries of global consumers.
Figure 23 Interpretation of FB social media identity with blurred self/other boundaries

**FB Consumer Culture**

<table>
<thead>
<tr>
<th>Canadian FB Consumer</th>
<th>Blurred Consumer Culture</th>
<th>Korean FB Consumer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook as their first SNS</td>
<td>Motivation for Joining FB</td>
<td>Moved from other local social media</td>
</tr>
<tr>
<td>Various styles of profile photo selection</td>
<td>Social connection: Fear of Missing Out (FoMO)</td>
<td>Social norm in choosing profile photo</td>
</tr>
<tr>
<td>Passion for sports and outdoor activities</td>
<td>Self-expression: using profile pictures, favourite activities</td>
<td>Sleeping as the most popular interest due to competitive social environment</td>
</tr>
<tr>
<td>Constructing group identity</td>
<td>Profile page self presentation</td>
<td>Constructing differentiated and ideal individual identity</td>
</tr>
<tr>
<td>Multicultural background</td>
<td>Building identity: personal identity and social identity</td>
<td>Constructing individual identity to express emotions freely</td>
</tr>
<tr>
<td>Struggle in shaping personal and professional identity</td>
<td>Social Networking Culture</td>
<td>Constructive vanity related rituals</td>
</tr>
<tr>
<td>Social group related rituals</td>
<td>Social connection: interactions with FB friends using FB features such as group, event, and message</td>
<td>Close-knit groups influenced by Korean cultural norm</td>
</tr>
<tr>
<td>Sporting, university, and religion related group activities</td>
<td>Brand Engagement Culture</td>
<td>Influence from civic society norms (military services requirement for young men)</td>
</tr>
<tr>
<td>Technology and hobby related brands and products</td>
<td>Brand engagement: with innovative technology brands and with Facebook brand</td>
<td>Conspicuous global brand usage and local brand promotion</td>
</tr>
<tr>
<td>Addictive and love hate relationship with Facebook brand</td>
<td></td>
<td>Emotional relationship with Facebook brand</td>
</tr>
<tr>
<td>Discourse about global and local brands</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Personal Identity Building Culture</td>
<td></td>
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<tr>
<td></td>
<td>Building identity: personal identity and social identity</td>
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<td></td>
<td>Social Networking Culture</td>
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<td></td>
<td>Social connection: interactions with FB friends using FB features such as group, event, and message</td>
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<td></td>
<td>Brand Engagement Culture</td>
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<td></td>
<td>Brand engagement: with innovative technology brands and with Facebook brand</td>
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</table>

**FB Social Media Identity (Self/Others and blurred boundaries)**
5.2. Discussion on Broader Theoretical Considerations

Previous discussion section offers the interpretation of Facebook social media identity of Canadian and Korean FB users. In brief, Facebook consumer culture of Canadian and Korean informants showed their social media identity reflecting distinctive local social, cultural, and technological influences along with universal global culture signifying blurred and unique element of self/other boundaries. Overall, this study captured the participants experiences, the process starting with the motivation for joining, followed by profile page self-presentation and then creation of personal identity building culture, social networking culture, and brand engagement culture.

Discussion on the theoretical considerations of this phenomenon is presented next. First, discussions on blurred self/other boundaries of Canadian and Korean participants are offered. Second, discussions about different local cultural influences to Canadian and Korean social media consumption culture are presented. Finally, considerations of extended self/other concept with respect to social media consumption in the era of contemporary globalization are discussed.

5.2.1. Blurred Self/Other Boundary in FB Consumption Culture

In this study, blurred self/other boundary has been discovered through three similarities of Canadian and Korean FB users Facebook consumption behaviour.

Firstly, both Canadian and Korean FB users created their online identities for other users to find them and to view who they are. All the participants made an effort to create socially favourable online identities by selecting profile photos carefully and
adding favourite activities and interests to their profile pages. Facebook users try to project a socially desirable self identity (Zhao et al., 2008). Both Canadian and Korean participants enjoyed activities related to their university and leisure life including sports and music. These findings show that Facebook users claim their identities indirectly by presenting what they like to do, play, and listen to (Zhao et al., 2008). Although Facebook users prefer to portray themselves to be socially desirable, Facebook profile information conveys fairly authentic and accurate personality impressions because most Facebook connections occur due to a previous relationship that formed in an offline context (Lampe et al., 2007).

Secondly, Canadian and Korean users were able to conveniently and selectively connect and maintain their social networks using Facebook friends and group functions. They add as many friends or groups, as they want to connect and share their thoughts and photos with. Both Canadian and Korean participants closely communicated with their Facebook friends, who lived both close and far away, using various Facebook functions including message, wall, and groups. Both Canadian and Korean participants participated in Facebook groups related to their university, student associations, and class group projects. Most participants first started using Facebook because they wanted to connect with their friends already on Facebook. Need for connection and keeping in touch with friends were found to be the most common motivation for FB users (Wilson et al., 2012). Although most Facebook connections started from offline contexts, they know each other better than their immediate family because they share what they think, what they do, and where they go online (Belk, 2013).
Lastly, all the participants took advantage of expressing and engaging with their favourite brands and products on Facebook. Innovative technology related products including computers, cellphones, and cameras are the most mentioned and posted products for symbolic consumption, containing meanings of extending meanings of superior self-image (Holman, 1981; Belk, Bahn, & Mayer, 1982). Some Canadian and Korean users disclosed their emotional attachment and close relationship with the Facebook brand itself. Brands are evolving from just a symbol of identification to entities that can be trusted and have foster relationships with (Kozinets, 2014). Facebook also has become a brand that many of its users can depend on when they need to connect with someone or simply when they feel lonely.

5.2.2. FB Consumption Culture Under Influence of Local Culture

In this study, Canadian and Korean FB users revealed four differences in their Facebook consumption behaviour that are due to their local culture.

In general, this research shows that various cultural and social factors influence Canadian and Korean consumers’ social media activities. While Canada and Korea have highly developed economies, the two countries have different social, cultural, and geographical differences. Canada, the world’s second largest country, is well known for its multiculturalism, beautiful landscape and natural resources such as oil, gas, and uranium. Canadians are famous for their self-effacing, modest, and endearing characteristics, and enjoy doing outdoor activities including skiing and canoeing (Cha, 2014). On the other hand, historically based on Confucianism and Buddhism ideology, Korea has experienced rapid economic development and social changes during the last a
few decades without many natural or agricultural resources (McGlade, 2014). While Canadians tend to enjoy a balanced life style between work and leisure time with various sporting and outdoor activities, Koreans work the longest hours per week among OECD countries and the residents in Seoul sleep less than six hours per night, which is fewer hours than any other residents in any major city in the world get (Cha, 2014). These social and cultural characteristics are reflected in Canadian and Korean users’ Facebook consumption activities.

Specifically, in terms of differences, firstly, Canadian participants displayed a multicultural background and struggle between personal and professional identities in building their online identities, while Korean participants emphasized their differentiated identity from other users. According to the national household survey in 2011, Canadians reported more than 200 ethnic ancestral origins (Statistics Canada, 2013). Therefore, some Canadian users incorporated their multicultural identity context into their FB identity building by posting pictures or liking countries or cities they are associated with. Canadian participants also disclosed needs for differentiating personal identity to communicate with their friends from professional identity to connect with their co-workers and employers. While Facebook and other social networking sites prefer for individuals to have one transparent identity, users come to realize that they need a space for personal self-expression and a space for professional self-promotion (Van Dijck, 2013). On the other hand, Korean participants focused more on constructing differentiated ideal identity online than Canadian participants. Korean participants revealed that it’s important to them to have a profile photo clearly showing their faces because there are so many other users who have their exact same names. Over 20% of
the Korean population shares the most popular last name, Kim, and nearly 50% of Koreans have the three most popular last names, Kim, Lee, and Park (Zwetsloot, 2009). Therefore, it is very important for them to differentiate themselves from others so their friends can find them easily. Another interesting aspect related to Korean users identity building is that sleeping was the most mentioned interest among Korean participants. This reflects the social environment of Korea as highly competitive. Koreans aspire to go to a better school and get a better job than others and therefore individuals are living in time poor and desire to have more relaxation time (Bae, 2015).

Secondly, social group centered rituals including university and family were widely celebrated in Canadian participants’ Facebook pages, while personal achievement vanity rituals were frequently posted on Korean participants’ Facebook. Canadian participants share postings about widely celebrated holidays in Canada (i.e. Halloween, Christmas, St. Patrick’s Day, etc.) and university or school related festivities (i.e. proms and Homecoming). These holidays reflect Canadian cultural background as Halloween originated from native culture, Christmas is from Christian beliefs, and St. Patrick’s Day comes from Irish heritage. These findings show that Canadian consumers tend to consider sharing their experience of social group related rituals socially desirable. On the other hand, Korean participants shared more content related to their achievements such as graduations, scholarships, and getting a job. These results show that Korean consumers tend to post rituals related to their achievement vanity and this may be because they want to show their success to differentiate themselves from others (Lee & Workman, 2014). Expressing achievement vanity was traditionally considered to be impolite in Confucianism based Korean culture (Kim, 2003), however, Korean participants utilized
Facebook as an opportunity to express their achievement vanity without worrying about local cultural restriction. Also, discourse about social networking activities with users in compulsory military duties in Korea was discovered. All healthy Korean young men must complete 21 months of compulsory military services due to Korea’s unique and long lasting social situation as a divided country after a war against North Korea, (Harlan, 2011). Therefore, Facebook provided rare opportunities for users in military services who are isolated from their families and friends to communicate and connect with them.

Thirdly, although technology and hobby related brands were most frequently mentioned by both Canadian and Korean informants, Korean informants showed higher tendencies of conspicuous brand usage in terms of posting and recognizing favourable brands and products. Socially noticeable products and services are conspicuously consumed for meanings of achievement and differentiating from others (Mowen, 2004; Richins, 1994). Canadian participants mostly talk about Apple products, especially when they are first introduced. Therefore, Canadian consumers tend to have desires to own and show new technology products to other users. On the other hand, Korean participants were more conscious about showing off expensive and unique products to their friends than Canadian participants. These results indicate that Korean consumers tend to conspicuously use prestigious brands to attract attention from others (Ferraro et al., 2013) and to fulfill their achievement vanity by showing their success (Netemeyer et al., 1995; Watchravesringkan, 2007). Furthermore, ownership of conspicuously consumed products may mean superiority over others to competitive consumers (Belk, Bahn, & Mayer, 1982) and competitiveness may influence conspicuous consumption of material products (Mowen, 2004).
Lastly, Facebook was the first social media Canadian participants experienced, while Korean participants frequently compared their Facebook experience with their previous experience with other local social media. This result may be because Korean consumers are familiar with advanced technology and their local social media products were founded even before Facebook. Korea has one of the highest internet and smartphone penetration rates in the world and is home to several global high-tech companies including Samsung, LG, and Hyundai. Korean participants showed pride in their technology developments and described Korea as an “IT powerhouse.” In 2014, Bloomberg ranked Korea as the first country in its Global Innovation Index after comparing several aspects including research and development intensity, productivity, patent activity, etc. (Lu & Chan, 2014). Korean participants also revealed their extensive experience with other local social media such as Naver, Kakaotalk, and Cyworld before using Facebook.

5.2.3. Extended Concept of Self/Other in Contemporary Globalization

Attempting to understand social media consumer culture in the era of contemporary globalization, this study found evidence of both blurred boundary of self/other and some distinctive self/other influenced by local cultural context. The similarities found between Canadian and Korean FB users represent blurred self/other boundary, while the differences found between Canadian and Korean FB users exemplify distinctive self/other boundary influenced by Canadian and Korean local cultural context. Burgh-Woodman (2014) conceptualized self/other in the era of contemporary globalization as a blurred boundary, interactive, and balanced power distribution. She
also suggested that global market trading goods and commodities dominate global activities in the contemporary globalization era rather than political and national interests that ruled in 19th century.

Global culture and global brands may have contributed to form the blurred boundary of self/other. Consumers associated with global consumption culture appreciate internationally recognized products and share consumption meanings globally (Holton, 2000; Steenkamp & De Jong, 2010). The concept of Globalization was first considered as an overwhelmingly western influence in technology and culture that spread to the rest of the world, starting from machinery and spreading to everything including Hollywood movies (Kipnis et al., 2014). Although North American or European influence is still dominant in the most of the global community, North American consumers are getting more familiar with brands and products from all over the world such as Samsung, Acer, and Lenovo (Guzman & Paswan, 2009; Kipnis et al., 2014). A global social media, Facebook, provides a uniformed structure to its users anywhere in the world to express their social media identity by connecting with other users and engaging with brands.

Although the boundary of self/other has become blurred, this study also found evidence of Canadian and Korean FB consumption culture being influenced by their distinctive local cultural context. Wilk (1995) argued that, the local cultures are critical foundations of global culture, a uniformed system to incorporate differences, boundaries, and separation - not to assimilate the differences. Local consumption culture appreciates and values products and brands conceive meanings of unique local content and associations (Steenkamp & De Jong, 2010). Canadian participants tend to build their group identities and maintain their social network through Facebook consumption
activities. Korean participants were focused on constructing and presenting their individual identities through their Facebook pages while maintaining their social networks and connections at the same time. Social media consumers appreciate globally recognized brands and products that carry and at the same time look for brands and products distinctive local meanings. The participants utilized a global social networking site, Facebook, to find meanings of their daily lives, embedding their consumptions of local and global products. Consumers’ social media activities tend to be relevant to their cultural context by reflecting not only on their cultural and social background, but also by reflecting vivid social changes.
6. Contributions and Future Research

This chapter first discusses theoretical contributions followed by managerial implications of current study. Limitations and future research directions are also offered.

6.1. Theoretical Contributions

This research contributes to growing consumer research that explores how consumers generate meanings and identities from daily consumption practice (Arnould & Thompson, 2005). Specifically, this research contributes to theoretical linkage between self/other concept and social media consumer research. It also extends emergent literature on how technologies and/or technology consumptions create meanings for consumers.

First, this research extends understanding of dynamic and constantly evolving consumers social media identity. Many studies were dedicated to emerging literature of understanding consumers’ behaviour in social media including Facebook (Zhao et al., 2008; Van Dijck, 2013; Zhang et al., 2010; Heinonen, 2011), yet this current study utilizes a comprehensive and holistic approach to interpret meanings of consumers’ social media identity as a composite and inclusive process. This study found that complex social media identity was constructed and presented reflecting personal identity building culture, social networking culture, and brand engagement culture. Therefore, this research enhances understanding of how consumers utilize social media to create meanings and interact with other individuals.
Second, this research contributes to the exploration of social media consumption in the era of contemporary globalization applying the lens of self/other encounter. This research extends Burgh-Woodman (2014)’s conceptualization of contemporary globalization providing empirical evidence. The findings suggest that consumers living in a contemporary globalized environment tend to find meanings partially from universal global culture/brands and partially from unique local culture/brands. The blurred boundary of self/other part that was found in both Canadian and Korean participants’ social media activities was perceived as influenced by the global culture. However, differences in identity building, social networking, and brand engagement culture were also found specific to social media users’ cultural background. Thus, the blurred as well as unique boundaries of self/others were found to coexist in this contemporary globalization era. Therefore, this research contributes to the understanding of the long lasting phenomena of globalization in the context of emerging social media consumption.

Third, this study extends the literature on technology and consumers’ daily experience. Previous research on technology has looked at technology readiness and adoption (Parasuraman, 2000; Lin, Shih, & Sher, 2007; Yang, 2010), consumers’ experience, meanings, and ideology related to technological products (Kozinets, 2008; Mick & Fournier, 1998), and consumers’ brand communities of certain technological products (Belk & Tumbat, 2005; Muñiz & Schau, 2005). This study investigated Canadian and Korean consumers’ relationship and engagement with Facebook brand as a technology product. Facebook means simply a communication tool to build and maintain social network for some participants. However, other participants established deep emotional attachments with Facebook brand relying on it when they are lonely and need
someone to connect. They do assign unique meanings and symbols to their consumption behaviour on FB as well.

Finally, this research contributes to extend literature on consumers’ perceived importance of product attributes depending on their cultural differences (Hirschman, 1983; Faber et al., 1987) in the context of social media consumption. For example, the findings show how culturally and socially influenced social media users have different social media attribute preferences. Canadian participants tend to build socially desirable group identity on Facebook and, therefore, perceived group and photo/video attributes more important than Korean participants. On the other hand, Korean participants tend to pursue differentiated individual identity on Facebook and, therefore, prefer the personal profile attribute than Canadian participants due to the influence from their cultural context.

6.2. Managerial Implications

Understanding how consumers desire to build and present their social media identities after incorporating global culture and local culture is crucial for global marketers. Therefore this research contributes in enhancing marketers’ knowledge by showing how consumers generate meanings utilizing self/other encounter.

First, this research helps managers to understand social media consumption behaviour in the era of contemporary globalization. The findings show that blurred boundary of self/other influenced by the global culture and distinct boundary of self/other influenced from distinctive local culture coexist within the context of social media FB.
Therefore, managers of global brands it is meaningful to embed meanings of shared
global culture when marketing their global products to consumers all over the world. At
the same time, managers with strong local consumer based brands, stores, or events may
utilize social media products for their local promotional purposes to gain better brand
recognition and to engage with their local customers more closely.

Second, this research enhances marketing managers’ knowledge of how
consumers’ local cultural and social backgrounds affect their product/service attribute
preferences. Thus, marketing managers can improve their product/service attributes to
better serve their existing and potential customers. In addition, they can emphasize on
specific product/service attributes preferred by one group of consumers compared to
other attributes in their marketing campaigns for this group. Understanding consumers’
different preferences, influenced by their cultural background, may be critical when
developing a new social media product or modifying an existing product.

Finally, this research helps managers to understand how consumers develop
relationships and engage with their favourite brands. Social media, including Facebook,
provide unlimited space and can potentially be used to communicate with consumers and
encourage their engagement with brands. Marketing managers need to effectively and
efficiently utilize these social media tools to create and maintain brand communities,
enabling long-term relationships between brands and consumers.
6.3. Limitations

This study explored how social media identity can be interpreted in the era of contemporary globalization from the context of two FB consumers groups, Canadian from the west and Korean from the east at this point in time. However, one needs to acknowledge the dynamic and ever evolving nature of consumers, technology, and culture needs. Thus new insights in future will keep contributing and reflecting the ever changing nature of consumers’ consumption behaviour especially within the context of social media consumption behaviour.

Although this study tried to capture the participants’ social media consumption culture and meanings, sample size of the data might restrict the findings. The data consists of 100 profile pages, 24 interviews, and 231 surveys. The data also includes only university students and most of them are in early 20s. Therefore, these findings may not represent consumer culture of FB users who are younger or older than them.

6.4. Future Research

Social media has been very popular for individuals and marketers. Research related to consumer experience with social media would be very important and relevant to both consumers and marketers. There is a need to have more research conducted in this area reflecting global consumers and marketplace evolutions under fast pace high technological environments. Furthermore, to date, very little research exists in investigating how global consumers of different social and cultural groups would use social media differently or similarly, in other words, there is little research done in terms
of cross-cultural investigation of social media consumers. Majority of research studies on social media are based on Western countries including North American and European countries. A large number of social media consumers also come from the rest of the world and this trend will increase in the future. Thus, it is important to also investigate consumers from other cultures besides the Western culture. Comparative studies will be beneficial for the field, so the differences or the similarities between groups from different cultures can be understood better.

This study offers exploratory research findings to add insights in this area within the context of two consumers groups. Although this study explored and compared consumers from two distinctive cultures, further follow up studies are need. In addition, there is a need to study impact from other factors such as generational impact and gender impact. For example, even for the social media Facebook, older generation over 50s might use Facebook differently from teenagers. Exploring what social media means to them and how they use social media might offer interesting insights to researchers and marketers.

It might also be interesting to see more studies on new innovative technology products incorporating consumer engagement through their own brand communities. For example, Minecraft has first started as online or video game that users can construct buildings with textured 3D blocks. This Minecraft community has dramatically grown among young users and there are many YouTubers with millions followers just watching just how they constructed their Minecraft world.
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Appendix A. Best-Worst Experiment and Discrete Choice Experiment Results

1. Best-Worst Experiment

A total of 86 completed best-worst surveys were collected and the data consists of 50 completed surveys from Canadian participants and 36 completed surveys from Korean participants. As a result of the best-worst survey, eight out of twelve attributes were selected and they were included in discrete choice survey for further investigation. Table A displays the eight attributes selected to be the most preferred by the participants.

Table A. Attributes selected for discrete choice survey

<table>
<thead>
<tr>
<th>Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
</tr>
<tr>
<td>Privacy features</td>
</tr>
<tr>
<td>Photo/video</td>
</tr>
<tr>
<td>Friends</td>
</tr>
<tr>
<td>Brand/Community Like</td>
</tr>
<tr>
<td>Group</td>
</tr>
<tr>
<td>Wall</td>
</tr>
<tr>
<td>Message</td>
</tr>
</tbody>
</table>

2. Discrete Choice Analysis

A total of 231 respondents participated in the discrete choice survey. The data contains 131 Canadian and 100 Korean participants’ responses. However two of Korean surveys were not valid due to missing or multiple choice selections. The data contains 14646 observations answered by 229 individuals performing 16 choices sets each. Multinomial Logit Model (MNL) was used to estimate the data and outputs from Cox regression analysis in SPSS were interpreted. Table B shows estimate, standard error,
and t-value results for each Facebook attributes. The coefficient (B) represents how the attribute influence the customer’s likelihood to choose the product. The standard error indicates the accuracy of estimating the coefficient. T-value, the ratio of coefficient to standard error, offers a standardized value for establishing comparison across attributes. Those attributes with t-values of greater than 2 are considered as a reliable estimate within the 95% confidence interval. For Canadian participants, profile, privacy features, photo/video, and wall were those attributes with t-value more than 2. For Korean participants, profile, privacy features, brand/community like, photo/video, and wall had t-values over 2.

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Canada</th>
<th>Korea</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>SE</td>
</tr>
<tr>
<td>Profile</td>
<td>.069</td>
<td>.026</td>
</tr>
<tr>
<td>Privacy features</td>
<td>.578</td>
<td>.027</td>
</tr>
<tr>
<td>Friends</td>
<td>.009</td>
<td>.027</td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>-.015</td>
<td>.024</td>
</tr>
<tr>
<td>Photo/Video</td>
<td>.170</td>
<td>.025</td>
</tr>
<tr>
<td>Groups</td>
<td>.042</td>
<td>.023</td>
</tr>
<tr>
<td>Wall</td>
<td>.366</td>
<td>.026</td>
</tr>
<tr>
<td>Message</td>
<td>.004</td>
<td>.025</td>
</tr>
</tbody>
</table>

3. Relative Importance

The relative importance of attributes was determined by comparing range of each attribute. For each attribute, its range was calculated using the estimates in Table 10.
obtained from survival analysis in SPSS output. Range means the difference between maximum utility and minimum utility. The results of range and relative importance calculations are shown in Table C. Brand/community like attribute was significant at 95% confidence level and more important to Korean participants (11%) than Canadian participants (1%). Especially, P-values of profile and photo/video were very close to 95% confidence level. The profile attribute was more important to Korean respondents (13%) than Canadian respondents (5%) and photo/video attribute was preferred by Canadian participants (14%) more than Korean participants (6%).

Table C. Relative importance and range results

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Range</th>
<th>Relative importance</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Canada</td>
<td>Korea</td>
<td>Canada</td>
</tr>
<tr>
<td>Profile</td>
<td>0.137</td>
<td>0.282</td>
<td>5.48%</td>
</tr>
<tr>
<td>Privacy features</td>
<td>1.157</td>
<td>0.868</td>
<td>46.18%</td>
</tr>
<tr>
<td>Photo/Video</td>
<td>0.017</td>
<td>0.010</td>
<td>13.54%</td>
</tr>
<tr>
<td>Friends</td>
<td>0.030</td>
<td>0.254</td>
<td>0.70%</td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>0.339</td>
<td>0.131</td>
<td>1.21%</td>
</tr>
<tr>
<td>Groups</td>
<td>0.084</td>
<td>0.001</td>
<td>3.33%</td>
</tr>
<tr>
<td>Wall</td>
<td>0.732</td>
<td>0.632</td>
<td>29.23%</td>
</tr>
<tr>
<td>Message</td>
<td>0.009</td>
<td>0.075</td>
<td>0.34%</td>
</tr>
</tbody>
</table>

* P-value significant at 95% confidence level
Appendix B. Example of Best-Worst Survey for Canadian Participants

What Facebook features would be most important to you when you use Facebook?

Below are different sets of features that relate Facebook that may differ in importance when choosing a social networking site. Please take your time while you choose which of the following in each group of features are the MOST IMPORTANT to you and the LEAST IMPORTANT to you. Indicate your choice with an “X” as shown in the following example:

<table>
<thead>
<tr>
<th>MOST IMPORTANT (choose one only)</th>
<th>Feature</th>
<th>LEAST IMPORTANT (choose one only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sample: X</td>
<td>Profile</td>
<td>Privacy features</td>
</tr>
</tbody>
</table>

Please indicate only one most and least important attribute in each box.

<table>
<thead>
<tr>
<th>MOST IMPORTANT (choose one only)</th>
<th>Feature</th>
<th>LEAST IMPORTANT (choose one only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
<td>Product/Community</td>
<td>Like</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MOST IMPORTANT (choose one only)</th>
<th>Feature</th>
<th>LEAST IMPORTANT (choose one only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apps</td>
<td>Groups</td>
<td>Friends</td>
</tr>
</tbody>
</table>
Appendix C. Example of Discrete Choice Survey for Canadian Participants

Facebook Survey

Thank you for your valuable opinion!

Let’s imagine that you are planning to choose different options on Facebook depending on your preference. You will see 16 scenarios with four options to choose from. Please read each scenario and option carefully and check (✓) your answer (Please choose only ONE option for each question).

Sample

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Option 1</th>
<th>Option 2</th>
<th>Option 3</th>
<th>Option 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
<td>Interest/activity information</td>
<td>Interest/activity information</td>
<td>School/career information</td>
<td>School/career information</td>
</tr>
<tr>
<td>Privacy features</td>
<td>Low</td>
<td>Low</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>Friends</td>
<td>People you may know</td>
<td>People you may know</td>
<td>Grouping friends</td>
<td>Grouping friends</td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>Community Like</td>
<td>Community Like</td>
<td>Brand/company Like</td>
<td>Brand/company Like</td>
</tr>
<tr>
<td>Photo/Video</td>
<td>Self-portrait/scenery</td>
<td>With family/friends</td>
<td>With family/friends</td>
<td>Self-portrait/scenery</td>
</tr>
<tr>
<td>Groups</td>
<td>Small groups</td>
<td>Large groups</td>
<td>Large groups</td>
<td>Small groups</td>
</tr>
<tr>
<td>Wall</td>
<td>Not available</td>
<td>Not available</td>
<td>Available</td>
<td>Available</td>
</tr>
<tr>
<td>Message</td>
<td>Real time chatting</td>
<td>Message inbox</td>
<td>Message inbox</td>
<td>Real time chatting</td>
</tr>
</tbody>
</table>

1. Which Facebook option do you prefer the most? [✓] [ ] [ ] [ ]

2. Which Facebook option do you prefer the least? [ ] [ ] [✓] [ ]
### Scenario 1

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Option 1</th>
<th>Option 2</th>
<th>Option 3</th>
<th>Option 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
<td>School/career information</td>
<td>Interest/Activity information</td>
<td>Interest/activity information</td>
<td>School/career information</td>
</tr>
<tr>
<td>Privacy features</td>
<td>Low</td>
<td>Low</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>Friends</td>
<td>People you might know</td>
<td>Grouping friends</td>
<td>People you might know</td>
<td>Grouping friends</td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>Community Like</td>
<td>Brand/company Like</td>
<td>Brand/company Like</td>
<td>Community Like</td>
</tr>
<tr>
<td>Photo/Video</td>
<td>With Family/friends</td>
<td>With Family/friends</td>
<td>Self portrait/scenery</td>
<td>Self portrait/scenery</td>
</tr>
<tr>
<td>Groups</td>
<td>Large</td>
<td>Small</td>
<td>Large</td>
<td>Small</td>
</tr>
<tr>
<td>Wall</td>
<td>Not available</td>
<td>Available</td>
<td>Available</td>
<td>Not available</td>
</tr>
<tr>
<td>Message</td>
<td>Message inbox</td>
<td>Message inbox</td>
<td>Real time chatting</td>
<td>Real time chatting</td>
</tr>
</tbody>
</table>

3. Which Facebook option do you prefer the most? [ ]

4. Which Facebook option do you prefer the least? [ ]

### Scenario 2

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Option 1</th>
<th>Option 2</th>
<th>Option 3</th>
<th>Option 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile</td>
<td>School/career information</td>
<td>Interest/activity information</td>
<td>School/career information</td>
<td>Interest/activity information</td>
</tr>
<tr>
<td>Privacy features</td>
<td>Low</td>
<td>Low</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>Friends</td>
<td>People you might know</td>
<td>Grouping friends</td>
<td>Grouping friends</td>
<td>People you might know</td>
</tr>
<tr>
<td>Brand/Community Like</td>
<td>Community Like</td>
<td>Brand/company Like</td>
<td>Community Like</td>
<td>Brand/company Like</td>
</tr>
<tr>
<td>Photo/Video</td>
<td>Self portrait/scenery</td>
<td>Self portrait/scenery</td>
<td>With family/friends</td>
<td>With family/friends</td>
</tr>
<tr>
<td>Groups</td>
<td>Small</td>
<td>Large</td>
<td>Large</td>
<td>Small</td>
</tr>
<tr>
<td>Wall</td>
<td>Available</td>
<td>Not available</td>
<td>Available</td>
<td>Not available</td>
</tr>
<tr>
<td>Message</td>
<td>Real time chatting</td>
<td>Real time chatting</td>
<td>Message inbox</td>
<td>Message inbox</td>
</tr>
</tbody>
</table>

1. Which Facebook option do you prefer the most? [ ]

2. Which Facebook option do you prefer the least? [ ]
Appendix D. Interview Questionnaire for Canadian Facebook Users

1. Warm-up Questions:

When did you start using Facebook? Tell us your story.
Overall, how would you describe your relationship with Facebook?

2. Specific Questions: Facebook communities

Do you feel a sense of strong connection with other Facebook users? Tell us your story.
If you could describe what the Facebook community is to someone, what would you say?
How do you mostly connect to other Facebook community members/users?
What kind of group activities do you do on Facebook?

3. Specific Questions: General and specific activities related to Facebook

What kind of activities do you do most on Facebook?
Describe two or three memorable experiences with Facebook.
Describe two or three challenges you face in using Facebook and how you meet them.
In what way you find help in solving Facebook related issues (e.g., log in problems, finding certain functions, etc.)
In what way Facebook is relevant for your social networking activities? Tell us your story.
What kind of relationship do you have with your friends on Facebook?

4. Specific Questions: Social networking site brand loyalty and usage intentions

What does the brand ‘Facebook’ means to you? Tell us your story.
Will you be interested in being a Facebook consumer/user in the future? What could be your reasons?
What could make you switch to other social networking sites?

5. Closing Questions

Overall what would you say how Facebook changes your life?
Anything more you want to add about your life with Facebook?

Thank you very much for your time and your input to our research project. Would you like to receive this research report once it is ready? If so, I will email you a copy of our research report.
Appendix E. Consent Form for Canadian Survey Participants

CONSENT TO SURVEY PARTICIPATE IN RESEARCH

Social Media and Glocalization:
A Comparative Study of Canadian Facebook Users and Korean Facebook Users

You are asked to participate in a research study conducted by Laila Rohani a PhD Candidate from the Department of Marketing and Consumer Studies at the University of Guelph, and her advisor Dr. May Aung.

If you have any questions or concerns about the research, please feel free to contact:

Graduate Researcher, Laila Rohani via e-mail at lrohani@uoguelph.ca
Faculty Supervisor, Dr. May Aung at 519-824-4120, Ext. 58737

PURPOSE OF THE STUDY

The primary objective of this research is to explore how consumers utilize and interact with technology, specifically consumers of online social network sites, Facebook, by reflecting their own social and cultural backgrounds into global social media.

PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

1. Please read this form.
2. Then, you will be asked to complete a survey questionnaire regarding your experience with Facebook in a paper and pencil or an e-mail format.
3. Lastly, a debriefing form will explain to you the purpose of the study.
In total, the study will take approximately 15 minutes.
Please return your completed survey to the researcher in person or by e-mail.

**POTENTIAL RISKS AND DISCOMFORTS**

There are no reasonably foreseeable risks, discomfort or inconvenience to your participation in this research.

**POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY**

Participant benefits: Insight into the procedure and methods of consumer research to test hypotheses.

Society: For marketing managers, this research will explain how consumers generate meanings when using global social media brands through globalization or glocalization process.

**PAYMENT FOR PARTICIPATION**

There will be two draws of $25 restaurant gift card for survey participant for phase 1.

**CONFIDENTIALITY**

Every effort will be made to ensure confidentiality of any identifying information that is obtained in connection with this study. The data from this study will be kept strictly between me and the advisory committee. All data will be stored by the researcher at a secure location (in a locked drawer). Those in the academic or research field will have access to the data only when descriptors giving away the participants identity have been removed. Data will also be saved for 7 years. All data will then be shredded after this time frame.

Completed surveys returned by e-mail to the researcher will be separated from the participants’ e-mail addresses immediately to protect participants’ identity. When reporting the results of the study, your identity will remain confidential.

201
PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don’t want to answer and still remain in the study. If you wish to withdraw your participation after submitting a survey, the researchers will not be able to identify the survey in order to withdraw the data.

RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. This study has been reviewed and received ethics clearance through the University of Guelph Research Ethics Board. If you have questions regarding your rights as a research participant, contact:

Research Ethics Coordinator
University of Guelph
437 University Centre
Guelph, ON N1G 2W1

Telephone: (519) 824-4120, ext. 56606
E-mail: sauld@uoguelph.ca
Fax: (519) 821-5236
Appendix F. Consent Form for Canadian Interview Participants

CONSENT TO INTERVIEW PARTICIPATE IN RESEARCH

Social Media and Glocalization:
A Comparative Study of Canadian Facebook Users and Korean Facebook Users

You are asked to participate in a research study conducted by Laila Rohani a PhD Candidate from the Department of Marketing and Consumer Studies at the University of Guelph, and her advisor Dr. May Aung.

If you have any questions or concerns about the research, please feel free to contact:

Graduate Researcher, Laila Rohani via e-mail at lrohani@uoguelph.ca
Faculty Supervisor, Dr. May Aung at 519-824-4120, Ext. 58737

PURPOSE OF THE STUDY

The primary objective of this research is to explore how consumers utilize and interact with technology, specifically consumers of online social network sites, Facebook, by reflecting their own social and cultural backgrounds into global social media.

PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

We will ask you to participate in a one-on-one in-depth interview (Semi-structured) for approximately 1 hour. In the interview, we will ask you questions regarding your experience with Facebook. The interview will be audio recorded and transcribed for data analysis purposes only.

POTENTIAL RISKS AND DISCOMFORTS

There are no reasonably foreseeable risks, discomfort or inconvenience to your participation in this research.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Participant benefits: Insight into the procedure and methods of consumer research to test hypotheses.
Society: For marketing managers, this research will explain how consumers generate meanings when using global social media brands through globalization or glocalization process.

**PAYMENT FOR PARTICIPATION**

There will be no monetary payment for participating in this study. Instead, students will receive the assigned course credits for their MCS*1000, MCS*1000DE, MCS*2020, MCS*2020DE, or MCS*2600 class based on participation as well as the write up.

The MCS participant pool consists of students at the University of Guelph that are current enrolled in MCS*1000, MCS*2020, or MCS2600 classes. There are approximately 850 students enrolled in these two courses each semester. Most are first and second year marketing students. Procedures for the use of the MCS participant database are approved annually by the Research Ethics Board.

Alternatively, students can receive the assigned course credits for writing a research paper rather than participating in a study.

**CONFIDENTIALITY**

Every effort will be made to ensure confidentiality of any identifying information that is obtained in connection with this study. The data from this study will be kept strictly between me and the advisory committee. All written interviews (transcripts) from this research can be kept for 7 years. Audio tapes and transcripts will be stored by the researcher at a secure location (in a locked drawer). Those in the academic or research field will have access to the data only when descriptors giving away the participants identity have been removed. Data will also be saved for 7 years. All transcripts and data will then be shredded after this time frame.

When reporting the results of the study, your identity will remain confidential. In any and all written accounts of the interview a pseudonym will be given, although direct quotes may be used.

Participants have right to review/edit the tapes or transcripts. Please contact Laila Rohani at lrohani@uoguelph.ca if you would like to review your own interview tapes or transcripts. Participants also have right to obtain the results of the study. Please contact Laila Rohani at lrohani@uoguelph.ca if you are interested in the findings of this study.

**PARTICIPATION AND WITHDRAWAL**

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don’t want to answer and still remain in the study.
RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. This study has been reviewed and received ethics clearance through the University of Guelph Research Ethics Board. If you have questions regarding your rights as a research participant, contact:

Research Ethics Coordinator
University of Guelph
437 University Centre
Guelph, ON N1G 2W1

Telephone: (519) 824-4120, ext. 56606
E-mail: sauld@uoguelph.ca
Fax: (519) 821-5236

CONSENT OF PARTICIPANT/LEGAL REPRESENTATIVE

I have read the information provided for the study Social Media and Glocalization as described herein. My questions have been answered to my satisfaction, and I agree to participate in this study.

_____________________________
Name of Participant (Please Print)

_____________________________ __________________
Signature of Participant Date

_____________________________
Name of Witness (Please Print)

_____________________________ __________________
Signature of Witness Date
Appendix G. Debriefing Form for Canadian Participants

DEBRIEFING FORM

Social Media and Glocalization:
A Comparative Study of Canadian Facebook Users and Korean Facebook Users

Thank you for participating in this study. Your time and effort are much appreciated.

The primary objective of this research is to explore how consumers utilize and interact with technology, specifically consumers of online social network sites, by reflecting their own social and cultural backgrounds into global social media.

The focus will be on the global social networking site Facebook as a global social media (GSM). This research plans to explore two consumer groups from Facebook; Canadian Facebook users and Korean Facebook users. Consumers in each group may exhibit different individual or group identities and procedures of create meanings due to their cultural context. Canadian Facebook users represent global social media (GSM) users in North America, while Korean Facebook users can be referred to as global social media (GSM) users in Korea.

This research hopes to contribute to growing consumer research that explores how consumers generate meanings and identities from daily consumption practice (Arnould & Thompson, 2005). Specifically, this research will contribute to theoretical linkage between glocalization and social media consumer research and will extend emergent literature on how technologies and/or technology consumptions create meanings for consumers.

Further Reading:

If you have any questions or concerns about your participation in this study, you can contact Laila Rohani at lrohani@uoguelph.ca. Also, if you would like a copy of the results when the study has been completed, please e-mail Laila Rohani via e-mail at lrohani@uoguelph.ca.
## Appendix H. Summary of Facebook Profile Page Data

Table 1. Profile picture, favourite activities, and interests of Canadian FB profile page

<table>
<thead>
<tr>
<th>No</th>
<th>Activities</th>
<th>Interests</th>
<th>Profile picture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Running, Rowing, University of Guelph</td>
<td>1 dog, hobby</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Truth is, everybody is, Hunting, Camping, Bonfires</td>
<td>Country music lyrics!, Teaching and swimming, I love to try anything new</td>
<td>1 person, hobby</td>
</tr>
<tr>
<td>3</td>
<td>Horseback riding, Band, Bacon, TWLOHA (to write love on her arms, NGO)</td>
<td>Candy, Animals, Reading</td>
<td>1 person, scenery</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>5</td>
<td>Basketball, Baseball, University of Guelph</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>6</td>
<td>University of Guelph</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>7</td>
<td>Beer, Sheldon cooper</td>
<td>4x4ing, Snowmobiling, Singing, Drinking</td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>8</td>
<td>Track, Xc, University of Guelph</td>
<td></td>
<td>2 people, hobby</td>
</tr>
<tr>
<td>9</td>
<td>Tunes, Hang with friends</td>
<td>Every thing</td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>10</td>
<td>Water polo, Golf, Working out, Clubs</td>
<td>Fashion, Cars, Cooking</td>
<td>World record event to fight hunger</td>
</tr>
<tr>
<td>11</td>
<td>Sailing, Being damn fine, Reading, Listening to music</td>
<td></td>
<td>1 animated character</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td></td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>14</td>
<td>Soccer, Snowboarding, Figure skating, Horse back riding</td>
<td>J&amp;F&lt;3!, My horse, Animals, Family</td>
<td>1 person, profession</td>
</tr>
<tr>
<td>15</td>
<td>Whatever I want to do, Cooking, Peanut butter, Chocolate chip cookie</td>
<td></td>
<td>1 person, hobby</td>
</tr>
<tr>
<td>16</td>
<td>Soccer, Basketball, Association football, Trampoline</td>
<td>Beer</td>
<td>1 person, profession</td>
</tr>
<tr>
<td>17</td>
<td>Getting fucked up, Singing, Partying</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td></td>
<td>3 people, friends or family</td>
</tr>
<tr>
<td>19</td>
<td>Exploring</td>
<td></td>
<td>3 people, friends or family</td>
</tr>
<tr>
<td>20</td>
<td>Organization of Latin American, University of Toronto</td>
<td></td>
<td>Post-secondary student ID</td>
</tr>
<tr>
<td>21</td>
<td>Jamming, Playing music, Going to Tim Horton’s, Hackie sacking</td>
<td>Music, Amanda, Gambling, Coca-Cola</td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td></td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>23</td>
<td>Darts, Archery</td>
<td></td>
<td>1 person, hobby</td>
</tr>
<tr>
<td>24</td>
<td>Hockey, Mantis shrimp, Rugby,</td>
<td></td>
<td>2 people, friends or family</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td><strong>25</strong></td>
<td><strong>Skiing, Skateboarding, Hiking, Flying</strong></td>
<td>2 people, friends or family</td>
<td></td>
</tr>
<tr>
<td><strong>26</strong></td>
<td></td>
<td>1 person, scenery</td>
<td></td>
</tr>
<tr>
<td><strong>27</strong></td>
<td><strong>Everything, Soccer, Snowboarding, Wakeboarding</strong></td>
<td><strong>Hang with friends, Wakeboarding, Snowboarding, Other cool stuff</strong></td>
<td></td>
</tr>
<tr>
<td><strong>28</strong></td>
<td><strong>Can you find the mistake 1 2</strong></td>
<td><strong>Farming tractors</strong></td>
<td></td>
</tr>
<tr>
<td><strong>29</strong></td>
<td><strong>Cinnamon, Gap casting call</strong></td>
<td><strong>Music, Singing, Yoga, Food</strong></td>
<td></td>
</tr>
<tr>
<td><strong>30</strong></td>
<td><strong>Basketball, Paintballing</strong></td>
<td><strong>PlayStation 3 baby, NBA basketball, Rock music</strong></td>
<td></td>
</tr>
<tr>
<td><strong>31</strong></td>
<td><strong>University of Guelph, The Toronto Raptors</strong></td>
<td><strong>Dave Chappelle, Comedy central stand, The Toronto Raptors, NBA</strong></td>
<td></td>
</tr>
<tr>
<td><strong>32</strong></td>
<td><strong>Hanging out, Having a good time</strong></td>
<td><strong>American football, Basketball</strong></td>
<td></td>
</tr>
<tr>
<td><strong>33</strong></td>
<td><strong>Field hockey, Singing, Basketball, Running</strong></td>
<td><strong>Music, Orienteering</strong></td>
<td></td>
</tr>
<tr>
<td><strong>34</strong></td>
<td><strong>Girl guides, Ingonish Nova Scotia</strong></td>
<td><strong>Music, Singing, Camping, Canoeing</strong></td>
<td></td>
</tr>
<tr>
<td><strong>35</strong></td>
<td><strong>Baseball, Snowboarding, Video games, Skateboarding</strong></td>
<td><strong>Hanging with friends, And of course Sarah</strong></td>
<td></td>
</tr>
<tr>
<td><strong>36</strong></td>
<td><strong>World sauna championships, James ready (beer brand)</strong></td>
<td>1 person, hobby</td>
<td></td>
</tr>
<tr>
<td><strong>37</strong></td>
<td><strong>Baseball, Hockey</strong></td>
<td><strong>Chicago Blackhawks, Blue jays, A cold brew</strong></td>
<td></td>
</tr>
<tr>
<td><strong>38</strong></td>
<td><strong>Thrill the world, Baltimore ravens, Brett Domino (English musician and comedian)</strong></td>
<td>1 person, scenery</td>
<td></td>
</tr>
<tr>
<td><strong>39</strong></td>
<td><strong>Singing, Sequins, Eating, Sleeping</strong></td>
<td><strong>Rubinator, Tea</strong></td>
<td></td>
</tr>
<tr>
<td><strong>40</strong></td>
<td><strong>Tutoring, Graduates students, Canadian blood services, Curling</strong></td>
<td><strong>Planning, Watching TV, Cooking, Baking</strong></td>
<td></td>
</tr>
<tr>
<td><strong>41</strong></td>
<td><strong>Being random, partying, soccer, golf</strong></td>
<td>1 animated character</td>
<td></td>
</tr>
<tr>
<td><strong>42</strong></td>
<td><strong>Soccer, Any sport really</strong></td>
<td><strong>Sports, Hanging with friends</strong></td>
<td></td>
</tr>
<tr>
<td><strong>43</strong></td>
<td><strong>The Guvernment (concert venue)</strong></td>
<td>11 people, friends or family</td>
<td></td>
</tr>
<tr>
<td><strong>44</strong></td>
<td><strong>doin everything you, Fuck Facebook, Hating Andrew Sumary, University of Guelph</strong></td>
<td><strong>LA Lakers, fifa2010, football, food</strong></td>
<td></td>
</tr>
</tbody>
</table>
Table 2. Profile picture, favourite activities, and interests of Korean FB profile page

<table>
<thead>
<tr>
<th>No</th>
<th>Activities</th>
<th>Interests</th>
<th>Profile picture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Missionary</td>
<td>Chung-Ang university</td>
<td>4 people, friends or family</td>
</tr>
<tr>
<td>2</td>
<td>Dancing, Studying, BROADEN</td>
<td>Jang Hye Jin Facebook (Korean singer)</td>
<td>1 person</td>
</tr>
<tr>
<td>3</td>
<td>Girl's hip-hop, Dance, SCPWS</td>
<td>Fun, Dougie, Chicken, Lord Voldemort (fictional character)</td>
<td>1 person</td>
</tr>
<tr>
<td>4</td>
<td>Geology, Geography, Traveling, Seoul National University</td>
<td>Stratigraphy, Historical Geography, Cultural geography, Political geography</td>
<td>1 person</td>
</tr>
<tr>
<td>5</td>
<td>Basketball, Sleeping, Pizza</td>
<td></td>
<td>2 people, friends or family</td>
</tr>
<tr>
<td>6</td>
<td>University tomorrow, Broadcasting club at Kwangwun university, Etude house</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>7</td>
<td>beautizen 7th, MNET Mspriters</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>8</td>
<td>Dawgoo university marketing club, Kyungsang North province Travel idea</td>
<td>Outside activities, Girl friend, Dream, Career</td>
<td>1 person</td>
</tr>
<tr>
<td></td>
<td>contest, Amoreapacific Marketing contest, EMS PR strategy contest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Science reporter, Health, Future, Education</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>10</td>
<td>Active, Creative</td>
<td>Art, Advertising</td>
<td>1 person, scenery</td>
</tr>
<tr>
<td>11</td>
<td>Korea University, Sleeping</td>
<td></td>
<td>1 person, scenery</td>
</tr>
<tr>
<td>12</td>
<td>Baseball, Politics, Books, Volunteer</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>14</td>
<td>Movies, Reading</td>
<td></td>
<td>1 person &amp; 1 cat, hobby</td>
</tr>
<tr>
<td>15</td>
<td>Baseball</td>
<td>Theatre, musical</td>
<td>A man &amp; a woman</td>
</tr>
<tr>
<td>16</td>
<td>Green volunteering 10th, Future forest, Smile national team</td>
<td>Female, Muji (Korean musician), Theatre, Dating</td>
<td>1 person</td>
</tr>
<tr>
<td>17</td>
<td>Imagination, Gundam, Origami, Sawing</td>
<td></td>
<td>1 person</td>
</tr>
<tr>
<td>No.</td>
<td>Description</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Soccer, Soccer club at Seoul Science and technology university, Putsal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Traveling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Aerobic exercise</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Advertising, Environment, Movies, Travel photo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Korea University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Literature, CCM, iPhone 4, Photography</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
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<tr>
<td>30</td>
<td>Business, Future, Pop song, Film, Basketball</td>
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<td></td>
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<tr>
<td>31</td>
<td>Business, Future, Pop song, Film, Basketball</td>
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<td>32</td>
<td>Business, Future, Pop song, Film, Basketball</td>
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<td>33</td>
<td>Business, Future, Pop song, Film, Basketball</td>
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<td>37</td>
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<tr>
<td>40</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Business, Future, Pop song, Film, Basketball</td>
<td></td>
<td></td>
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<td>43</td>
<td>Business, Future, Pop song, Film, Basketball</td>
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<td>Business, Future, Pop song, Film, Basketball</td>
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Table 3. Other favourites of Canadian FB profile page

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<th>Political/NGO</th>
<th>Product/service</th>
<th>Education</th>
<th>Sports</th>
<th>Entertainment /Art</th>
<th>Miscellaneouse</th>
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<tr>
<td>1</td>
<td>Greenpeace International, Against The Fur Industry Against Canada Goose, Epilepsy Ontario, RotaryAdventure InCitizenship2011</td>
<td>Me To We (social venture), Mountain Equipment Co-op, Burt's Bees, The North American House Hippo, 102.1TheEdge, Tea By Kevin Rose, Moksha Hot Yoga</td>
<td>E.L Crossley Secondary School</td>
<td>WWF Canada</td>
<td>Julie de Waroquier (Artist), Ricky Gervais (Actor)</td>
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<td>2</td>
<td>Universities Fighting World Hunger, The Fur-Bearer Defenders</td>
<td>Studio Studios Photography &amp; Video, The Pickle Barrel, Dear Pringles</td>
<td>University of Guelph Exam Network</td>
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<td>Will Smith, Sheldon Cooper, Cristiano Ronaldo</td>
<td>Harry Potter pick up lines</td>
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<td>We Day, TurnFacebookPurpleFor1Week to Raise Awareness Against Animal Abuse</td>
<td>Lulu lemon, H&amp;M, Forever 21, Farmville, Windows Live Messenger, Wheel Of Fortune Game, The Brass Taps, Chapters Indigo, Dynamite, Fido</td>
<td>University of Guelph Future Vets Club,</td>
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<td>Invisible Children,</td>
<td>Nissan LEAF Canada, National Geographic</td>
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<td>Family Feud, Much Music, Jim Carrey is Here</td>
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<td><strong>Think Of Our Soldiers</strong></td>
<td><strong>Co-op Bookstore Guelph, Winners</strong></td>
<td><strong>WWF Canada</strong></td>
<td><strong>Adam Sandler</strong></td>
<td><strong>I'm so Canadian, even my blood cells are red and white</strong></td>
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<td>Virgin Mobile Canada</td>
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<td>Fresh Prince, Jeff Dunham, Jordon Woolley</td>
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<td>Guelph Engineering society</td>
<td>The Hudson's Bay Company, Wonder Bread Canada</td>
<td>Guelph Gryphons, Canadian Olympic Team,</td>
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<td>Virginia Woolf</td>
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<td>Maple Leafs, We Want a Dislike Option</td>
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<td>Barack Obama, Megan Fox, Kobe Bryant</td>
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<td>How to make a girl</td>
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Table 4. Other favourites of Korean FB profile page

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<th>Sports</th>
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<td>Daewoo Story, Samsung insurance</td>
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<td>Hollys Coffee, Domino pizza (Domino story)</td>
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<td>Yonsei university communication department</td>
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<td>Facebook Korea, Asiana airlines, yes 24 (book store)</td>
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<td>Just smiling</td>
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<td>uniqlo Korea, Lacoste</td>
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<td>Benefit Korea, Pizza hut (Enjoy pizza hut), Innisfree, University tomorrow (magazine)</td>
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<td>QuiteRly, Let's smile together</td>
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<td>No Mu Hyun (former president), children shoulder to shoulder</td>
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<td>Yonsei cheering team</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Coupang, Baskin Robbins Korea, THE FACE SHOP</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td></td>
<td>… withdrew from Facebook</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Smoothie King Korea, CLUB MONACO, Reebok CLASSIC Forever</td>
<td>Kyunghee university, high school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>TMON (discount website)</td>
<td>Wall street institute Korea</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td></td>
<td>Kim Ha Neul (Korean actress), You Jae Sok (Korean comedian)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix I. Debriefing Form for Korean Participants

리서치 브리핑

소셜 미디어와 Glocalization:
개나다 페이스북 사용자와 한국 페이스북 사용자 비교연구

시간 내주시고 설문에 참여해주셔서 감사 드립니다.

이 연구의 주 목적은 소비자가 어떻게 사회적, 문화적 배경을 반영하여 테크놀로지, SNS, 페이스북을 이용하는지 탐구하는 것입니다.

이 연구의 포커스는 글로벌 소셜 미디어인 글로벌 SNS 페이스북입니다. 이 연구는 개나다 페이스북 사용자 그룹과 한국 페이스북 사용자 그룹을 탐구 할 계획입니다. 각 그룹에 속한 소비자들은 각자의 문화적 배경에 따라 다른 개인 혹은 그룹 주체성을 나타낼 수 있습니다. 개나다 페이스북 사용자는 북미의 글로벌 소셜 미디어 소비자를 대표하고 한국 페이스북 사용자는 한국의 글로벌 소셜 미디어 소비자를 대표합니다.

이 연구는 소비자가 어떻게 일상 소비성을 통해 의미와 주체성을 만들어 가는지를 탐구하여 소비자 연구에 기여하고자 합니다 (Arnould & Thompson, 2005). 구체적으로는 소셜 미디어와 Glocalization의 이론적 연관성 연구에 공헌하고 더 나아가 테크놀로지 소비가 소비자들에게 어떻게 의미를 부여하는지에 대한 연구에 기여하고자 합니다.

관련 논문:

이 리서치에 관해 질문이나 제안사항이 있거나 혹은 이 연구가 끝난 후 연구 결과 리포트를 받아보시고 싶으시면 신효선 (hrohani@uoguelph.ca)에게 이메일 주십시오.
Appendix J. Consent Form for Korean Survey Participants

리서치 설문 참가자 동의서

소셜 미디어와 Glocalization:
캐나다 페이스북 사용자와 한국 페이스북 사용자 비교연구

이 러시치는 캐나다 University of Guelph 마케팅과 소비자학과 박사과정 학생인
Laila Rohani (신효선)과 저도교수 Dr. May Aung가 주관하는 리서치입니다.

이 리서치에 관해 질문이나 제안이 있다면 다음으로 연락 주시기 바랍니다.

박사과정 연구자: Laila Rohani (신효선), 이메일 hrohani@uoguelph.ca
지도교수: Dr. May Aung, 전화번호 1-519-824-4120, Ext. 58737

연구 목적

이 연구의 주 목적은 소비자가 어떻게 사회적, 문화적 배경을 반영하여 테크놀로지, SNS, 페이스북을 이용하는지 탐구하는 것입니다.

설문 과정

설문 참여에 동의하시면 다음과 같은 과정을 거쳐하실 것입니다:

1. 이 동의서를 읽어주십시오.
2. 페이스북 사용 경험에 관한 설문지를 서면이나 이메일로 답변해 주십시오.
3. 마지막으로 리서치 브리핑을 읽으시면 이 연구를 더 자세하게 알 수 있습니다.

설문지는 약 15 분 가량 소요될 것입니다.
설문지 작성 후 설문지는 받으신 곳이나 이메일로 제출하여 주십시오.

가능한 위험이나 불편

이 연구가 위험하거나 불편을 초래할 가능성은 없습니다.

참가자나 사회에 줄 수 있는 잠재적 혜택

참가자: 소비자 연구 방법이나 과정을 이해할 수 있다.
사회: 마케팅 매니저들에게는 소비자가 어떻게 글로벌 SNS 브랜드를 이용한
Globalization이나 Glocalization 과정을 통해 의미를 만들어가는 지 이해할 수 있다.

참가자 사례

설문참가자에게는 삼천 원의 사례금이 지급됩니다.

비밀보장

이 연구와 관련되어 수집된 개인정보에 대한 비밀 보장을 위해 최대한 노력할 것입니다. 이 연구를 위해 수집된 개인정보는 저와 제 논문 지도위원의 교수들만 볼 수 있습니다. 모든 파일들은 7년 동안 연구자가 안전한 장소에 보관할 것입니다. 학계나 연구관계자들은 개인 신원에 관련된 정보가 삭제된 문서로 볼 수 있습니다. 모든 파일은 7년 후 안전하게 폐기될 것입니다.

이 연구의 결과를 보고할 때 당신의 신원에 관한 정보의 비밀이 보장될 것입니다. 참가자께서 이메일로 보내 주신 설문은 참가자 신원보호를 위해 이메일 주소와 즉시 분리될 것입니다.

연구 결과를 보고 싶으시면 신효선 (hrohani@uoguelph.ca)에게 이메일 주십시오.

참여와 취소

설문 참여 여부를 선택하실 수 있습니다.
참가여부 변복 가능합니다.
질문 별로 답변을 거부하실 수 있습니다.

리서치 참가자의 권리

 언제든지 불이익이 없이 설문 참여를 취소하실 수 있습니다. 이 연구 참여로 인해 어떠한 권리나 법적 권한을 포기해야 하는 일은 없습니다. 이 연구는 University of Guelph 연구 윤리 위원회가 검토하고 인증한 바 있습니다. 리서치 참가자로서의 권리에 관해 질문 하시고 싶으시면 다음으로 연락해 주십시오.

Research Ethics Coordinator
University of Guelph
437 University Centre
Guelph, ON N1G 2W1
CANADA

Telephone: (519) 824-4120, ext. 56606
E-mail: sauld@uoguelph.ca
Fax: (519) 821-5236
Appendix K. Example of Best-Worst Survey for Korean Participants

페이스북 설문

페이스북을 사용하실 때 어떤 페이스북 기능이 가장 중요하다고 생각하십니까? 오른쪽은 다양한 페이스북 기능을 세트로 묶어놓은 보기인데, SNS를 선택할 때 어떠한 기능들이 같이 묶여있나에 따라 각 기능의 중요성이 달라질 수 있습니다. 오른쪽 보기와 같이 표에 있는 기능 중에 가장 중요하다고 생각되는 기능 하나에만 왼쪽에 "X" 가장 중요하지 않다고 생각되는 기능 하나에만 오른쪽에 "X"를 표기해 주십시오.

<table>
<thead>
<tr>
<th>가장 중요한 기능 (한 개만)</th>
<th>기능</th>
<th>가장 중요하지 않은 기능 (한 개만)</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>프로필</td>
<td></td>
</tr>
<tr>
<td></td>
<td>보안기능</td>
<td></td>
</tr>
<tr>
<td></td>
<td>게임</td>
<td></td>
</tr>
<tr>
<td></td>
<td>멤버</td>
<td>X</td>
</tr>
<tr>
<td></td>
<td>이벤트</td>
<td></td>
</tr>
<tr>
<td></td>
<td>친구</td>
<td></td>
</tr>
</tbody>
</table>

*가장 중요한 기능과 가장 중요하지 않은 기능 각각 한 개씩만 "X"표 해주세요.

<table>
<thead>
<tr>
<th>가장 중요한 기능 (한 개만)</th>
<th>기능</th>
<th>가장 중요하지 않은 기능 (한 개만)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>프로필</td>
<td></td>
</tr>
<tr>
<td></td>
<td>비즈니스/커뮤니티</td>
<td>좋아요</td>
</tr>
<tr>
<td></td>
<td>멤버</td>
<td></td>
</tr>
<tr>
<td></td>
<td>그룹</td>
<td></td>
</tr>
<tr>
<td></td>
<td>게임</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>가장 중요한 기능 (한 개만)</th>
<th>기능</th>
<th>가장 중요하지 않은 기능 (한 개만)</th>
</tr>
</thead>
<tbody>
<tr>
<td>친구</td>
<td></td>
<td></td>
</tr>
<tr>
<td>이벤트</td>
<td></td>
<td></td>
</tr>
<tr>
<td>프로필</td>
<td></td>
<td></td>
</tr>
<tr>
<td>담백박</td>
<td></td>
<td></td>
</tr>
<tr>
<td>보안기능</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix L. Example of Discrete Choice Survey for Korean Participants

한국 페이스북 사용자와 캐나다 페이스북 사용자 비교연구

설문에 참여해주셔서 감사합니다!
이 연구의 주 목적인 소비자가 어떻게 사회적, 문화적 배경을 반영하여 테크놀로지, SNS, 페이스북을 이용하는지 탐구하는 것입니다.
피설문자 자격. 페이스북에 가입한지 최소한 1 년 이상이고, 한국에서 태어나고, 한국어가 모국어인 대학생
(남자 50 명, 여자 50 명)
페이스북을 사용하실 때 어떤 페이스북 기능들이 가장 중요하다고 생각하지십니까?

SNS 를 선택할 때 어떠한 기능과 속성이 같이 둘어있나에 따라 각 기능의 중요성이 달라질 수 있습니다. 
아래 기능 조합 보기 를 보면 여러가지 선택하실 수 있는 4 가지 선택옵션이 있습니다. 각 선택옵션에는
총 8 개의 페이스북 기능 (프로필, 보안기능, 친구….)의 2 가지 속성 중 하나가 표기되어 있습니다. 예를들면
페이스북 친구 기능에는 2 가지 속성이 있는데 친구 추천과 친구 분류입니다.

각 선택 옵션에 들어있는 페이스북 기능의 속성을 보고 기능조합 보기와 같이 가장 선호하고 중요하다고
생각하는 선택옵션 4 가지 중 하나에 "✔", 가장 중요하지 않다고 생각되는 선택옵션 하나에 "□"를
표기해 주십시오.

<table>
<thead>
<tr>
<th>기능 조합 보기</th>
</tr>
</thead>
<tbody>
<tr>
<td>기능</td>
</tr>
<tr>
<td>프로필</td>
</tr>
<tr>
<td>보안기능</td>
</tr>
<tr>
<td>친구</td>
</tr>
<tr>
<td>브랜드/커뮤니티 좋아요</td>
</tr>
<tr>
<td>사전/동영상</td>
</tr>
<tr>
<td>그룹</td>
</tr>
<tr>
<td>단비약</td>
</tr>
<tr>
<td>메시지</td>
</tr>
</tbody>
</table>

1. 가장 중요한 선택옵션은
어느것이니까?
- ✔
- □

2. 가장 중요하지 않은 선택옵션은
어느것이니까?
- □
- ✔

223
### 기능 조합 1

<table>
<thead>
<tr>
<th>기능</th>
<th>선택옵션 1</th>
<th>선택옵션 2</th>
<th>선택옵션 3</th>
<th>선택옵션 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>프로필</td>
<td>학력/경력 정보</td>
<td>관심사/활동 정보</td>
<td>관심사/활동 정보</td>
<td>학력/경력 정보</td>
</tr>
<tr>
<td>보안기능</td>
<td>악</td>
<td>악</td>
<td>강</td>
<td>강</td>
</tr>
<tr>
<td>친구</td>
<td>친구 추천</td>
<td>친구 분류</td>
<td>친구 추천</td>
<td>친구 분류</td>
</tr>
<tr>
<td>브랜드/커뮤니티 좋아요</td>
<td>커뮤니티 좋아요</td>
<td>브랜드/회사 좋아요</td>
<td>브랜드/회사 좋아요</td>
<td>커뮤니티 좋아요</td>
</tr>
<tr>
<td>사진/동영상</td>
<td>가족 / 친구와 함께</td>
<td>가족 / 친구와 함께</td>
<td>본인 / 풍경</td>
<td>본인 / 풍경</td>
</tr>
<tr>
<td>그룹</td>
<td>대규모</td>
<td>소규모</td>
<td>대규모</td>
<td>소규모</td>
</tr>
<tr>
<td>담배먹</td>
<td>없음</td>
<td>있음</td>
<td>있음</td>
<td>없음</td>
</tr>
<tr>
<td>메시지</td>
<td>받은 메시지함</td>
<td>받은 메시지함</td>
<td>실시간 채팅</td>
<td>실시간 채팅</td>
</tr>
</tbody>
</table>

1. 가장 중요한 선택옵션은 없습니까?  □ □ □ □
2. 가장 중요하지 않은 선택옵션은 없습니까?  □ □ □ □

### 기능 조합 2

<table>
<thead>
<tr>
<th>기능</th>
<th>선택옵선 1</th>
<th>선택옵 선 2</th>
<th>선택옵션 3</th>
<th>선택옵선 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>프로필</td>
<td>학력/경력 정보</td>
<td>관심사/활동 정보</td>
<td>관심사/활동 정보</td>
<td>학력/경력 정보</td>
</tr>
<tr>
<td>보안기능</td>
<td>악</td>
<td>악</td>
<td>강</td>
<td>강</td>
</tr>
<tr>
<td>친구</td>
<td>친구 추천</td>
<td>친구 분류</td>
<td>친구 분류</td>
<td>친구 추천</td>
</tr>
<tr>
<td>브랜드/커뮤니티 좋아요</td>
<td>커뮤니티 좋아요</td>
<td>브랜드/회사 좋아요</td>
<td>브랜드/회사 좋아요</td>
<td>커뮤니티 좋아요</td>
</tr>
<tr>
<td>사진/동영상</td>
<td>본인 / 풍경</td>
<td>본인 / 풍경</td>
<td>가족 / 친구와 함께</td>
<td>가족 / 친구와 함께</td>
</tr>
<tr>
<td>그룹</td>
<td>소규모</td>
<td>대규모</td>
<td>대규모</td>
<td>소규모</td>
</tr>
<tr>
<td>담배먹</td>
<td>없음</td>
<td>있음</td>
<td>있음</td>
<td>없음</td>
</tr>
<tr>
<td>메시지</td>
<td>실시간 채팅</td>
<td>실시간 채팅</td>
<td>받은 메시지함</td>
<td>받은 메시지함</td>
</tr>
</tbody>
</table>

1. 가장 중요한 선택옵션은 없습니까?  □ □ □ □
2. 가장 중요하지 않은 선택옵션은 없습니까?  □ □ □ □
Appendix M. Consent Form for Korean Interview Participants

리서치 인터뷰 참가자 동의서

소셜 미디어와 Glocalization:
캐나다 페이스북 사용자와 한국 페이스북 사용자 비교연구

이 리서치는 캐나다 University of Guelph 마케팅과 소비자학과 박사과정 학생인 Laila Rohani (신효선)과 지도교수 Dr. May Aung가 주관하는 리서치입니다.

이 리서치에 관해 질문이나 제안이 있다면 다음으로 연락 주시기 바랍니다.

박사과정 연구자: Laila Rohani (신효선), 이메일 hrohani@uoguelph.ca
지도교수: Dr. May Aung, 전화번호 1-519-824-4120, Ext. 58737

연구 목적

이 연구의 주 목적인 소비자가 어떻게 사화적, 문화적 배경을 반영하여 테크놀로지, SNS, 페이스북을 이용하는지 탐구하는 것입니다.

인터뷰 과정

인터뷰 참여를 동의하시면 다음과 같은 과정을 거치실 것입니다:

당신은 1 대 1 인터뷰 (Semi-structured)를 약 한 시간 동안 하시게 됩니다. 인터뷰 동안 당신의 페이스북 사용 경험에 대한 질문을 받게 됩니다. 인터뷰는 오직 데이터 분석 용도로만 녹음되고 글로 기록될 것입니다.

가능한 위험이나 불편

이 연구가 위험하거나 불편을 초래할 가능성은 없습니다.

참가자나 사회에 줄 수 있는 잠재적 혜택

참가자: 소비자 연구 방법이나 과정을 이해할 수 있다.
사회: 마케팅 매니저들에게는 소비자가 어떻게 글로벌 SNS 브랜드를 이용한 Globalization이나 Glocalization 과정을 통해 의미를 만들어가는 지 이해할 수 있다.

참가자 사례

인터넷 참가자에게는 만원의 사례금이 지급됩니다.
비밀보장

이 연구와 관련되어 수집된 개인정보에 대한 비밀 보장을 위해 최대한 노력할 것입니다. 이 연구를 위해 수집된 개인정보는 저와 제 논문 지도위원과 교수들만 볼 수 있습니다. 인터뷰를 글로 옮긴 워드 파일들은 7 년 동안 보관이 됩니다. 오디오와 워드 파일들은 연구자가 안전한 곳(잠긴 서랍)에 보관할 것입니다. 학계나 연구관계자들은 개인 신원에 관련된 정보가 삭제된 문서로 볼 수 있습니다. 모든 워드파일은 7 년 후 안전하게 폐기 될 것입니다.

이 연구의 결과를 보고할 때 당신의 신원에 관한 정보의 비밀이 보장될 것입니다. 직접 인용한 문장들이 쓰일 수는 있으나 모두 가명으로 기록될 것입니다.

인터뷰 참가자는 오디오나 워드 파일을 검토/편집 할 수 있는 권한이 있습니다. 또한 참가자는 이 연구 결과를 받아 볼 수 있습니다. 당신의 오디오나 워드 파일을 검토하거나 연구 결과를 볼 수 있도록 신뢰성(hrohani@uoguelph.ca)에게 이메일 주십시오.

참여와 취소

인터뷰 참여 여부를 선택하실 수 있습니다. 참가여부 변경 가능합니다. 질문 별로 답변을 거부하실 수 있습니다.

리서치 참가자의 권리

 언제든지 불이익 없이 인터뷰를 취소하실 수 있습니다. 이 연구 참여로 인해 어떠한 권리나 법적 권한을 포기해야 하는 일은 없습니다. 이 연구는 University of Guelph 연구 윤리 위원회가 검토하고 인증한 바 있습니다. 리서치 참가자로써의 권리에 관해 질문 하시고 싶으면 다음으로 연락해 주십시오.

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Fax: (519) 821-5236
참가자나 참가자 법적 대리인 동의서

나는 소셜 미디어와 Glocalization 연구에 관한 정보를 읽었습니다. 질문에 대한 답변에 만족하고 이 연구에 참가하는 것을 동의합니다.

참가자 이름 (정자로 써 주세요)

참가자 서명 날짜

증인 이름 (정자로 써 주세요)

증인 서명 날짜
Appendix N. Interview Questionnaire for Korean Facebook Users

페이스북 인터뷰 질문

1. Warm-up Questions
어떻게 페이스북을 사용하게 되셨습니까? 본인 사례를 얘기해 주십시오.
대체적으로 페이스북과 어떠한 관계가 있다고 생각하십니까?

* 본인의 페이스북 프로필과 화면을 보여주시겠습니까?

2. Specific Questions: 페이스북 관련 일반적인 활동과 구체적 활동
페이스북에서 무엇 활동을 주로 하십니까?
페이스북에 관계된 기역에 남을만한 경험이 있으면 두세 개 말씀해주십시오.
페이스북을 사용하실 때 어려운 점이 있으면 두 세 가지 말씀해주십시오.
페이스북 사용하다 발생한 문제를 해결하기 위해 어떤 도움을 찾으시나요? (예: 로그인 문제, 특정 기능 찾기)
페이스북이 본인의 소셜 네트워크 활동에 어떤 관련이 있다고 생각하십니까?

3. Specific Questions: 사회적 문화적 영향
페이스북에 자주 언급되는 상품이나 브랜드에는 어떤 것들이 있나요?
다른 사용자들과는 어떻게 의사소통을 하십니까? 예를 들면 뉴스피드, 메시지 채팅...
본인과 본인의 페이스북 친구들은 페이스북을 통해 어떻게 특별한 행사 (생일, 졸업, 입학 등)을 기념하였습니까?
페이스북 친구들과는 어떠한 관계에 있으며 페이스북 사용에 어떤 영향을 줍니까?
어떤 페이스북 그룹에 활동하고 계시며 다른 회원들과는 어떠한 관계를 갖고 계십니까? 다른 회원과는 어떻게 의사소통 하십니까?

4. Specific Questions: SNS 브랜드로열티와 사용 의도
페이스북이라는 브랜드가 본인에게 어떤 의미가 있는지 얘기해 주시겠습니까?
미래에도 계속 페이스북 사용 하시겠습니까? 이유를 설명해 주십시오.
어떻게 하면 다른 SNS 로 바꾸시겠습니까?

5. Closing Questions
대체적으로 페이스북이 본인의 인생을 어떻게 바꾸었습니까?
페이스북에 관해 더 자세히 말씀 있습니까?

* 나중에 지금 답변 관해 질문 있으면 연락해도 되겠습니까?

시간 내주시고 인터뷰 참여해주셔서 감사 드립니다. 이 연구가 끝난 후 연구 결과 리포트를 받아보시고 싶으십니까? 이메일로 요청해 주시면 리포트 보내드리겠습니다.